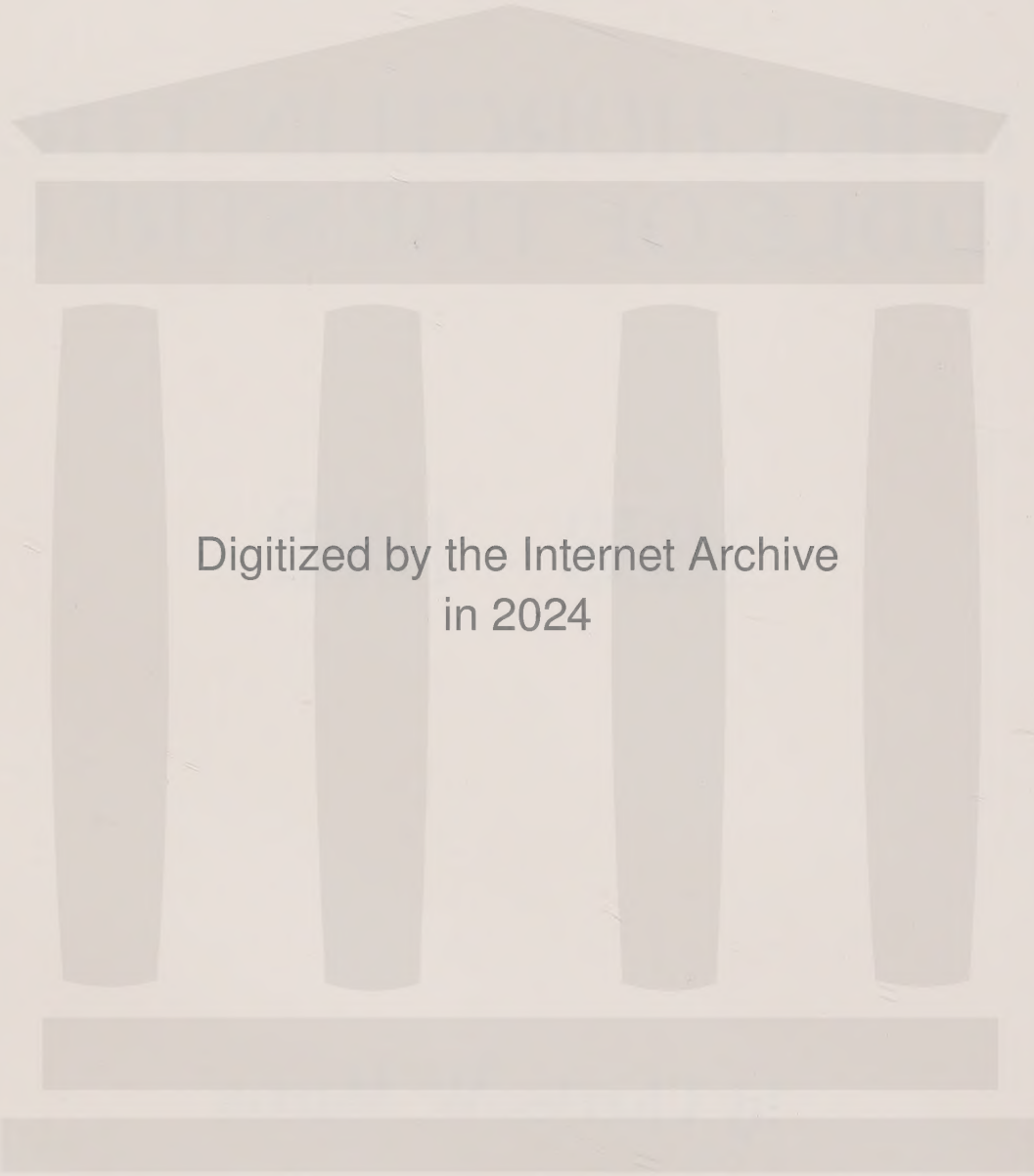


**A History of Trinity Episcopal Cathedral,
Omaha, Nebraska**

**THE CHURCH IN THE
MIDDLE OF THE STREET**

1838 - 1982

by Charles W. Martin

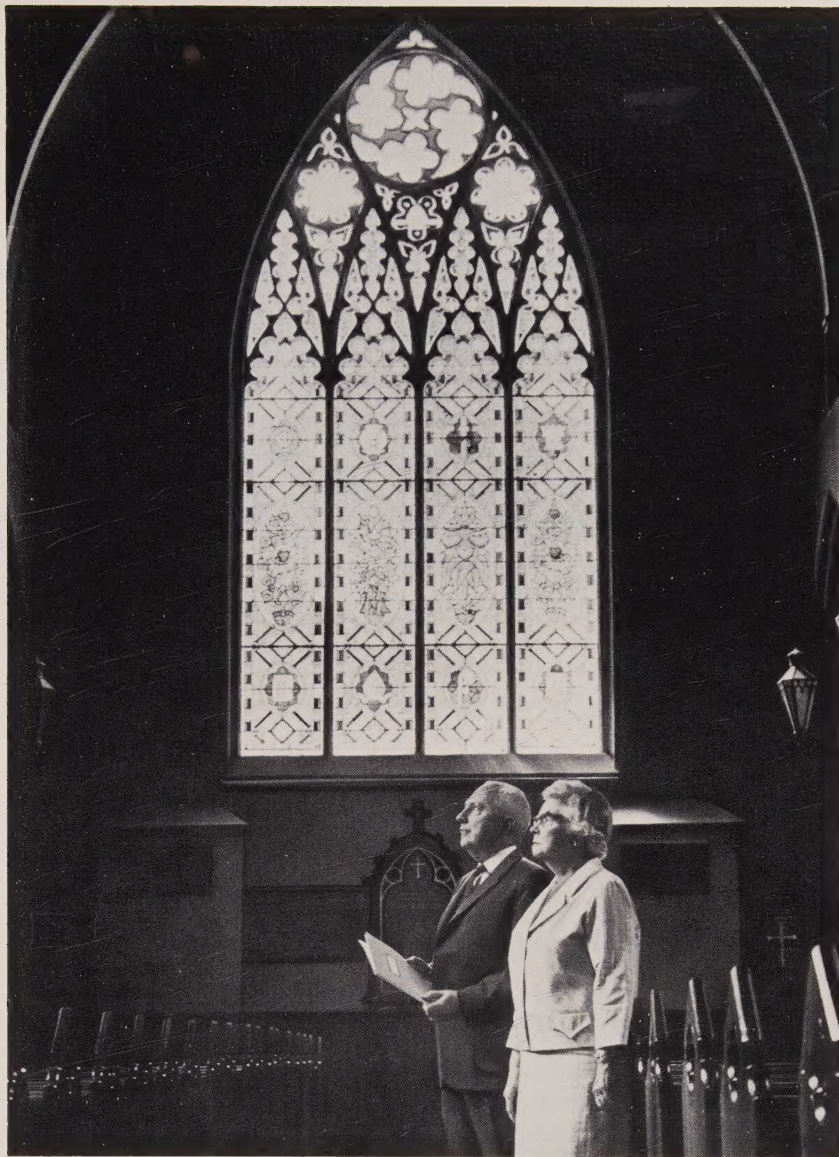


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Trinity Episcopal Cathedral
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Laymen Charles W. Martin, Miss Ruth Weddle, 1967 (*Janda*)

PREFACE by SENIOR WARDEN

On this occasion of the first publication of the History of Trinity Cathedral, I join with Dean Fricke and members of the Vestry in expressing appreciation for the dedicated efforts put forth by those involved, particularly Mr. Charles Martin for his many months of research and organization.

Trinity Cathedral has a long and noble history. From its formative moments up to the present day, the church has been a focal point of religious activity in the downtown area. Yet we, as inheritors of this tradition, must not rest upon these reflections. It is our privilege to be a part of this Cathedral and its unique service to the community, and it is also our duty to establish even new beginnings to help fulfill the traditions bestowed upon us.

John R. Bauerle, D.D.S.
Senior Warden,
Vestry of Trinity Cathedral

PREFACE by PRESIDENT OF WOMEN OF TRINITY

Women of Trinity Cathedral has proudly sponsored the Historical Committee of the Cathedral which has prepared this history of our grand old Cathedral. This committee is also compiling an archives by preserving old photographs and artifacts relating to Trinity Cathedral. Many, many people have put in numerous hours of work to bring "The Church in the Middle of the Street" from dream to reality. To all the clergy of Trinity Cathedral, our sincere thanks for their support and understanding. It has been my privilege to work with all these talented people to make the history of Trinity Cathedral come alive.

Mrs. John A. Krecek
President, Women of Trinity
1981-1983



Preface From This Historical Committee

It is with considerable pleasure, and some trepidation, that the members of the Historical Committee at Trinity Cathedral offer the *History of Trinity Cathedral* to the parish.

The pleasure is easily explained. We believe the *History* will offer its readers an interesting, lively and informative account of the progress of this parish since its beginnings. The book rescues from oral tradition information that could easily be lost forever, as one generation of members succeeds another, and the events of the past recede from memory.

But the publication of this book also generates a certain level of anxiety. Inevitably, human nature being what it is, some inadvertant errors may be found in the text. It has not always been possible to identify all the persons in some of the photographs included in the book. Writing always includes selection and emphasis: and on these matters legitimate differences of opinion are likely to occur.

We have done our best, of that we are certain. We ask only your good will, and commend to your reading this *History* of the parish, our parish. May God continue to bless the witness of His people who meet at Trinity Cathedral for Remembrance and Renewal.



A History of Trinity Cathedral

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DEDICATION

This book is dedicated to the glory of God in thanksgiving for the beauty of Trinity Cathedral and its "family".



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I. A Mission Church 1838-1863

The Episcopal Church in Nebraska might be considered to have had its start in the General Convention of the Episcopal Church in 1838. At that time the Rt. Rev. Jackson Kemper, the first missionary bishop of the Church in the United States, was given jurisdiction of the territories to include "the territories of Wisconsin and Iowa, and all other parts of the United States north of latitude 36½ where the Church is as yet unorganized." This meant that he had jurisdiction of the unorganized territories from Kansas and Colorado north and northwest to include Minnesota, South Dakota, North Dakota and Montana. Nebraska, of course, was part of this great outdoors.

It is believed that the first service using the Book of Common Prayer ever held within the area which is now the Diocese of Nebraska, was held by the Rev. Henry T. Gregory in September 1839, at or near Bellevue. The Rev. H.T. Gregory was chaplain of a regiment at Fort Leavenworth on the Missouri in Kansas and also missionary of the church at that station, having been appointed by the Board of Missions on March 19, 1838. In addition to the duties proper of his missionary station, he was to gain information relative to the surrounding Indian tribes, looking to the establishment of a mission among them.



Rt. Rev. David Jackson Kemper,
1838-1856 (*Nebraska Diocese*)

He arrived at Fort Leavenworth on Saturday, December 15, 1838, after having visited en-route the Senecas in company with Bishop Kemper.

In his final report to the Board of Missions, under date of October 1, 1839, the Rev. Mr. Gregory graphically describes his visit to the vicinity of the future site of Omaha, where it is believed that he, as chaplain, held services in the camp and preached to the troops and to the Indians:

“In the first of September [1839] I was busily occupied in preparations to go up the Missouri with a detachment of dragoons. On the 5th of the month, Col. Kearny, with two hundred troops, left this post to visit the Indians near Bellevue, 150 miles up the river, and ten miles north of the Great Platte. With a train of six wagons, drawn by thirty-two mules, the troops advanced with as much ease as if traveling a well-beaten road. The whole country west of the Missouri being prairie, the only obstacle to the passage of wagons is found at the streams. Sometimes their banks are steep and their beds muddy. In such case there is a little detention, in order to dig away the earth, or construct a rude bridge. We were detained two days by the breaking of several wagons and about the amount of one day in crossing streams; yet the command reached its destination, [Bellevue] on the eleventh day, or in seven days traveling time. The Great and Little Nemahaw, and the Great Platte Rivers were all forded, the streams being unusually low . . . After an absence of twenty days . . . I returned to Fort Leavenworth in safety, on the 25th day of September [1839] . . . Besides the Otoes, Pawnees and Pottawatomies, I became acquainted, during my recent excursion, with the chiefs of the Iowas and Omahas — the former living below, and the latter above the Otoes.”

The first clergyman to serve regularly in the area that was to become the State of Nebraska was the Rev. James DePui, a chaplain to the army at the old military post of Fort Kearny. Bishop Kemper mentions in his report to the 1853 General Convention that Fr. DePui was officiating at his post at Fort Kearny where he was “esteemed and usefull.”

The extinguishment by treaty of the Indian title to land west of the Missouri in the early part of 1854, and the passage shortly after of the Kansas-Nebraska Act, opened for settlement an immense tract of country extending from the Missouri River west to the summit of the Rocky Mountains and north to Canada. Thus 1854 was the year in which settlers and homeseekers began moving into Nebraska, and towns and cities got their start. Churches closely followed the first settlers.

Omaha started as a mere village of tents and rough board shanties and dingy caves. Growth was not fast during the first year of its existence. In July 1855, a Congregational minister, the Rev. George C. Rice, of Council Bluffs, Iowa, spent a day in Omaha. He wrote: “It is growing very rapidly and seems destined to be a place of much importance. There are in the town about forty houses and from 150 to 200 inhabitants.”

During this period Episcopal families held lay services in the homes of church members. Thomas B. Cuming was the son of an Episcopal minister. While living in Keokuk, Iowa, he married Marguerite C. Murphy of an old Maryland Catholic family. He had entered into politics and in June of 1854 he was appointed as Secretary of Nebraska Territory and moved to Omaha. Upon the death of Governor Burt he became the Acting Governor. Mrs. George Renchard, a descendant of the sister of Mrs. Cuming, has said that lay services were held in the home of Acting Governor Cuming for both Episcopal services and Roman Catholic services. A small chair from the Cuming home that she said was used by the lay readers of both is now owned by Joslyn Art Museum in Omaha.

In 1856, two years after it was founded, Omaha had grown to a city of 1,000, and some of the

Episcopalians of the city decided it was time to organize a parish. An unsigned letter from Omaha City, Nebraska Territory, dated February 25, 1856, was sent to Dr. Haight of the Church Missionary House in New York City, and was printed in *The Spirit of Missions* under the heading, "The First Voice from Nebraska":

"Allow me to address a few lines to you in behalf of a small number of Episcopalians in the Far West. I think there is not a minister of our Church ever yet set foot on Nebraska soil; is not this strange when there are 'enough to spare' at the East. Other churches have sent Missionaries here — The Methodists, the Baptists, and the Congregationalists have each a minister on the ground, and the few Romanists have had a spiritual advisor to look after them several times . . ."

The author went on to say it had been 18 months since the first house was built in Omaha, that the Capitol building was begun, and that there were 1,800 persons in Omaha, and that worship was conducted in the State House.

"I know not what to ask, I know not what to say, except we very much want a Church planted here, and that it would seem as though the Home Missionary Society could not find a better field to labor in . . . I sat three years under your preaching in St. Paul's Church in New York. I have been a member of the Episcopal Church for the last sixteen years." (pp 195-6, *Spirit of Missions*, 1856)

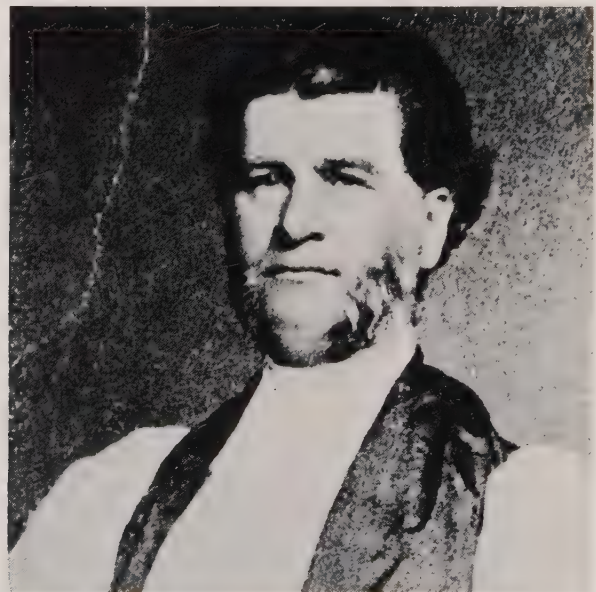
A little later that year a report was made in the *Spirit of Missions* that the Rev. H. Stone was to pave the way for "a visitation of the Missionary Bishop of the Northwest, which he intends to make, if it please God, in the month of July."

"We shall have thus before us, by the meeting of the Board, reliable intelligence both from Kansas and Nebraska."

At this time, the Rt. Rev. Henry Lee was Bishop of the Diocese of Iowa. The Rt. Rev. Jackson Kemper, Bishop of the Diocese of Wisconsin, was also missionary bishop of the area



Rt. Rev. Henry Washington Lee, 1856-1859
(Nebraska Diocese)



Rt. Rev. Joseph Cruickshank Talbot, 1859-1865
(Nebraska Diocese)

which included the present state of Nebraska. Apparently the anxious Omaha Episcopalians not only wrote to Dr. Haight, but they also joined with those living in Council Bluffs and wrote to Bishop Lee of Iowa for help. Here are excerpts from a letter written by the Rev. Edward W. Peet to Bishop Clarkson on October 9, 1874, telling of his experiences on a visit he made to Council Bluffs and Omaha in 1856:

“In the year 1856, the late dearly-beloved, and noble-hearted Bishop of Iowa, the Rt. Rev. H.W. Lee, D.D., received an earnest request from several friends of the Episcopal Church in Omaha, to make them a visit with reference to the founding of a parish there. As I was at Des Moines, 140 miles nearer to Omaha than he was, and directly on the way, he asked me to go over and see what could be done. I hastened as soon as possible to comply with his request and soon after the Feast of Easter I left home for Council Bluffs and Omaha, and reached the former place on Saturday, April the 12th, 1856.

“On Sunday the 13th day of April, I read service and preached in the Methodist Episcopal Church in Council Bluffs. Early in the week, I went over to Omaha, and had a pleasant reception among friends of the Church, and returned to Council Bluffs. It was arranged that I should officiate the next Sunday in both places. I accordingly consented to do so.

“On the 17th day of April, which was Thursday of that month, a parish was duly organized at Council Bluffs, under the name of St. Paul. On the evening of Saturday the 19th of April of the same week, a meeting was held in Omaha at the office of Jonas Seeley, Esq., a lawyer by profession, for the purpose of organizing a parish. I was of course present to give my advice and assistance. The Hon. Thomas B. Cuming, Acting Governor of the Territory of Nebraska, was also present, and some seven or eight other citizens whose names I have forgotten. Mr. Seeley was appointed secretary. A parish was duly organized under the name of Trinity Church, Omaha, and the names of the gentlemen present were attached to Articles of Parochial Association. Plans were suggested in reference to the purchase of a church lot, and the speedy settlement of a pastor.

“The next day which was Sunday the 20th of April, I officiated at the Court, or Territorial State House. It was densely crowded. I read the service and preached on the practical teaching of the Resurrection of our Lord. The same afternoon I rode over to Council Bluffs, where I officiated in the Congregational Church.”

Council Bluffs, being in Iowa, was under the jurisdiction of Bishop Lee of Iowa, but Omaha was under the jurisdiction of the missionary bishop, Bishop Kemper. Apparently the visit to Omaha of Fr. Peet without permission of Bishop Kemper, caused some trouble as is seen in the following paragraph of Fr. Peet's letter:

“Soon after my return home at Des Moines, a letter reached me from the Rt. Rev. Dr. Kemper, the venerable Missionary Bishop of the West. He reproved me somewhat severely for having ventured without authority, into his missionary jurisdiction. I replied with affectionate reverence, that I had only obeyed the request of my Bishop, and that he had only heard the cry that moved the apostle Paul, ‘Come over and help us.’ The dear Missionary Bishop no doubt thought I had acted without advice.”

Fr. Peet continued his letter telling of his experiences on the trip:

“I may perhaps add that when my Bishop asked me to make the journey to Omaha, there were no railways in Iowa, and under the rains of April, almost no roads, on the journey of 140 miles. The horses took fright in the night and ran away with the stagecoach, which was filled with passengers, but as the maddened animals took to a kindly morass in the prairie, we escaped serious injury.

“On my return from the Missouri to Des Moines, another quartette of horses gave fresh variety and danger to our experiences of travel. These took fright in broad day at the top of a road leading down a very steep descent into a narrow gorge made by a small stream over which was a bridge. I was alone in the stage, and before the greatest speed was reached, I sprang out of the coach, grazing an oak tree, at a fearful risk of life, landing safely in a copse of hazel. The team and stage flew swiftly down the gorge and over the bridge, the coach made a complete upset, the driver was thrown off, while the horses, with the pole and forward wheels of the carriage, became entangled amid the trees. As the driver heard no sounds of distress he gave me up as dead, not knowing of my escape. My arrival soon after out of the bushes, brought a word of thankfulness to his lips, and color to his pallid cheeks.”

Hearing of Fr. Peet's visit to Omaha and its results, Bishop Kemper felt the old fires of missionary zeal burn within him and he soon started toward Nebraska. On his way he met Bishop Lee at Des Moines and the two of them reached Omaha on Friday, July 11, 1856. On Sunday, services were held in the territorial capitol building. Bishop Lee preached in the morning and confirmed six persons. In the afternoon another service was held at which time Bishop Kemper preached.

Bishop Kemper then visited Florence, Bellevue and Nebraska City, and then traveled south to Kansas. Apparently while together, Bishops Lee and Kemper came to an agreement regarding their territories, and with the approval of Presiding Bishop Brownell, Nebraska was



Rev. George W. Watson, 1857-1861
(*Nebraska Diocese*)

taken under the Episcopal oversight of Bishop Lee of Iowa while Kansas remained under that of Bishop Kemper.

The next year, in 1857, the Rev. George Watson took charge of Trinity Church as well as St. Paul's Church in Council Bluffs, preaching in each on alternate Sundays. The services of Trinity Church were held in the Pioneer Block, located on the north side of Farnam Street between 11th and 12th Streets.

Fifty years later, Mr. W.J. Van Nostrand wrote a memoir telling of attending his first Episcopal service in Omaha. He had arrived in Omaha on a Sunday morning, April 19, 1857:

"We arrived too late for church services that day, but the following Lord's day found us in a large upper room in Pioneer block, on Farnam Street, where the church services were to be held. The room was fairly filled with an attentive, appreciative congregation; the responses were good and earnest, the singing led by C.W. Hamilton of blessed memory, of the chants and hymns were hearty, being indeed praises to God. The sermon held the audience spellbound, for Mr. Watson, as preacher, stood among the first in the west as a priest never equaled.

"Very early in the morning of Monday, the good priest made his first call on me, and soon enlisted us in Sunday school work that he was anxious to inaugurate at Omaha. We were fresh from such work in the east, and were in earnest in our desire to continue our labors in our new home, so priest and people were in accord, and at his request Mrs. Moffatt, wife of the Senior Warden, and Mrs. Van Nostrand, started a canvass for scholars. They were met with kindness and pupils were promised. On the first Sunday of May, 1857, in the same upper room in which the services were held, we met the scholars, the school was organized with Mr. Moffatt, Miss Monell, afterwards the wife of Senator Hitchcock, Miss Emma Homan, now the wife of Mr. Elmer Thayer of Colorado, and Mrs. Van Nostrand, as teachers. With about a score of scholars, at the request of Mr. Watson, I assumed the duties of superintendent. All of us were lately from the East where Sunday Schools were supplied with all of the then appliances of instruction; we were without any such aids. What were we to do? Our Mother, the Church, is thoughtful, and never leaves her children without spiritual food, so we obeyed the command 'Ye are to take care that these children be diligently brought up, to lead a godly and Christian life.' They were to be taught the Creed, the Lord's Prayer, and the Ten Commandments, and such other parts of the church catechism set forth for that purpose, so we followed this instruction and taught them by rote, then the meaning and teaching of each word and sentence was fully explained. For music we had recourse to the Prayer-book, singing the chants and hymns. Very early in the work, our school had so increased in number that we were compelled to ask for more. Miss Imogene Clark, Miss Jenny Clarke (now the wife of Lyman Richardson) and Major W.T. Clarke offered their services which were gladly accepted. Lessons in the Collect, Epistle and Gospel, for the Sundays of the Christian year, teaching the lessons as the Church taught them in her festivals and fasts . . . Although our work was sorely handicapped by the removal from place to place, where services were held, until the little church around the corner was completed, then we had a home."

The first vestry of Trinity Church consisted of Samuel Moffatt, cashier of the Bank of Nebraska, senior warden; Charles W. Hamilton, later of the Banking House of Caldwell, Hamilton & Company (forerunner of the United States National Bank), junior warden; and

these vestrymen:

Thomas B. Cuming – Acting Governor of Nebraska Territory

Andrew Jackson Hanscom – Attorney

Jonas Seeley – Attorney

A.A.F. Salisbury – Sawmill owner

Dr. George L. Miller – First practicing physician in Omaha

As Dr. Miller recalls it, there was not a communicant among the vestrymen, but Governor Cuming was near enough to one, as his father was an Episcopal clergyman.

In the spring of 1857, a lot was purchased at the northwest corner of 14th and Davenport Streets by the vestry at an outlay of \$1,000 for the anticipated church building which had been estimated to cost about \$20,000. About \$1,000 additional was spent on preliminary work. On August 1st the cornerstone was laid by Bishop Lee, assisted by the Rev. George Watson, the rector of Trinity and the Rev. Eli Adams, the rector of St. Mary's Church, Nebraska City, the only other Nebraska Territory church at that time.

That same fall, however, in 1857, a severe financial panic swept over the United States. The value of land in Omaha plummeted. Many local banks closed and money almost completely disappeared. For a time interest rates soared as high as 10% per month. A sheriff's writ of execution against the closed Bank of Nebraska (Senior Warden Moffatt's bank) listed as assets "thirteen sacks of flour, one large iron safe, one counter, one desk, one stove drum and pipe, three arm chairs and one map of Douglas County." Financial reverses swept away at a breath much of the supposed wealth of those on whom reliance for aid in the Trinity Church building project had been placed. The ablest men could hardly meet their business obligations. No one could meet those he had assumed for the church.

Undaunted, the wardens and vestry, desperate for a church building, thought maybe they could get financial assistance from others. The following circular was sent out to various churches in the East:

Omaha City, Nebraska Territory,
June 1, 1859.

Dear Sir: The undersigned, wardens and vestrymen of Trinity Church in this city, having the prosperity of the Protestant Episcopal Church in general at heart, but being more particularly interested in the welfare of our own little parish, without the temporal means to properly sustain the same, will be under many obligations to you, if you will read the following short history of our church, and, in your judgment, if you think we should have assistance from abroad, and your congregation has not been so overtaxed of late with similar calls but that a collection may be taken up for our benefit at one of your regular services, we will ever remember with gratitude your effort in our behalf, and will be thankful for any amount, no matter how small.

Trinity Church was organized in the latter part of the year 1856 and attached to the diocese of Iowa, as a missionary church under Bishop Lee. In the spring of 1857 the Rev. George D. Watson took charge of this church and one at Council Bluffs, Iowa, (three miles distant) and has continued to preach alternate Sabbaths at each place up to the present time. Previous to the financial embarrassment of 1857 we were fortunate to secure a lot for a church building and pay for it. Our intention was to proceed at once and erect a good, substantial church edifice, and we proceeded so far as to lay the cornerstone, when the panic before mentioned coming upon us forced us to suspend all

operations. From the first organization of the church to the present time we have been compelled to move about from place to place, and occupy rooms entirely unsuited for church purposes. (There are no public halls here.) Aside from this state of affairs, it has seriously affected us in another way. Persons who are desirous of attending our form of worship could not find us frequently and our congregation has been seriously decreased in this way. We desire to build a good cheap chapel to cost \$1,500 to \$2,000 and thus have a permanent place to worship in, where we can always be found. If we can accomplish this we feel confident in being able to increase our congregation in six months to double its present size - which is from 100 to 125, including twenty-five communicants.

This city being the capitol of the territory, and having a population of about 4,000 inhabitants, will, we hope, be deemed a place of sufficient importance to our brethern in the east as to have them enlist themselves in our behalf and give us liberally as their means will permit, to enable us to build our little church, and thus assist in building up the Protestant Episcopal Church in this new and growing country. The members of our congregation are mostly too poor to contribute much towards the erection of a church building, and it is about all we can do, these hard times, to sustain our excellent minister, who is laboring for a small salary. We can assure our friends abroad that, among all similar calls they may have, there are few that are of more importance to the church in the west than is ours. With a sincere hope that our situation may be realized fully and a corresponding effort made to assist us, we have the honor to subscribe ourselves.

CHAS. W. HAMILTON

R.C. JORDAN,

Wardens.

A. CHAPEL,

W.A. GWYER,

J.M. WOOLWORTH,

D.D. BELDEN,

W. THOS. CLARKE,

Vestrymen.

The "brethern of the East" did not especially bestir themselves. So the question was not when and how was a church building to be erected, but whether there should be a church building at all! The location of a church building at 14th and Davenport Streets was reconsidered. It was finally decided by the vestry, because the location was too far from the business and residence parts of town and because nobody had any money, that the whole project be halted and the lot sold. The lot finally was sold by the vestry, but not until six years later in 1865, and for about \$500.

Later in the year help came when Jesse Lowe, the first mayor of Omaha, and his wife offered to lease two lots at the southwest corner of 9th and Farnam Streets for a period of ten years. This generous offer from Jesse and Sophie Lowe was promptly accepted. Not only was the ten-year lease tendered free from rent, but they also agreed to contribute 20,000 bricks toward the construction of the building, and to paint it inside and outside, and to keep it so painted during the term of the lease. Its size, as required by the lease, was to be 26 feet by 50 feet, upon a stone foundation of 3 feet. The seating capacity was said to have been 200, but it could hardly have accommodated so many. The church was erected at a cost of about \$2,500.



Rev. Isaac A. Hagar, 1862-1863 (*Nebraska Diocese*)



Rev. Orasmus C. Dake, 1863 (*Nebraska Diocese*)

This little church served the needs for ten years. It witnessed the arrival of Bishop Talbot in 1860. It witnessed his farewell in 1865 and the arrival of Bishop Clarkson the same year.

1859, the year the church was constructed, was a momentous year. Gold had been discovered in Clear Creek in Colorado. Immediately a “gold rush” was on. It is estimated that more than 100,000 people swarmed across Kansas and Nebraska for the fabled wealth of the Colorado area. These people came from every state in the Union. There was hardly a city, town or village in the United States that did not feel the impact of the exodus of many of their young men. The new little town of Omaha City was no exception. Great was the fear that a general exodus to the western mines would occur and the town would be thrown into a great recession and a big loss of population would result. But in spite of this, the vestry completed the little church that fall.

That same year Bishop Kemper became diocesan Bishop of Wisconsin, and he was succeeded as Missionary Bishop of the Northwest by the Rt. Rev. Joseph C. Talbot. Bishop Talbot had jurisdiction over what is now Nebraska, the two Dakotas, Colorado, Wyoming, Montana, Utah and Nevada, and he laughingly called himself “the Bishop of All Outdoors.” He picked Nebraska City as his headquarters and arrived there Saturday, April 24, 1860, having his first service the next day at St. Mary’s Church. A few weeks later, he held his first confirmation service at Trinity Church, Omaha, where he confirmed eleven.

The Rev. George Watson, the first rector, resigned in July 1860, and the church got along without a regular rector until Easter of 1861. Bishop Talbot did what he could to supply the pulpit, but as he lived fifty miles away in Nebraska City, there was very little that he could do.

On Easter Day 1861, the Rev. John West was installed as rector. He, however, developed a health problem, and in November the same year, resigned and left the territory.

The next year, on Monday, April 21, 1862, Trinity Church was incorporated under an act of the Territorial Legislature. A new vestry was elected. This second vestry was composed of the following men: Peter Hugus, senior warden; Robert C. Jordan, junior warden; James M. Wool-

worth, John I. Redick, R.F. Fletcher, Luther Kountze, Thomas Davis, Henry M. Judson and James W. Van Nostrand, vestrymen. It is at this time that the written records of the parish begin.

One of the first acts of the new vestry was to request Bishop Talbot to supply the parish with a minister and he promptly sent the Rev. Isaac A. Hagar of Nebraska City on a temporary basis. The bishop also reported that he was attempting to get Mr. O.C. Dake "from the East and ordain him for the purpose of permanently supplying" Trinity Parish.

One year later Orasmus C. Dake arrived and on Trinity Sunday, 1862, he was ordained and elected rector while still a deacon. The Rev. Mr. Dake was to receive \$700 a year, half to be paid by Trinity and half to come from the Committee on Domestic Missions in New York. Bishop Talbot requested that he give a Sunday each month to Holy Trinity Church, Bellevue, which was at that time boasting a congregation nearly as prosperous as that in Omaha.

Ever since Bishop Talbot arrived in Nebraska Territory, he had been interested in starting a diocesan school. In the fall of 1862 he saw his opportunity when the new Saratoga Springs Hotel, which had cost \$20,000, had gone broke and was put up for sale for \$4,000. The property was located at what is now 24th and Grand Avenue, and the Bishop, deciding it would be a fine location for a girl's school, purchased the property on January 3, 1863. On April 20th, Bishop Talbot met with the vestry of Trinity Church to get their help in opening the school, and on May 16th he spent the evening conferring with Fr. Dake about the school. He named the new school Brownell Hall in honor of the Presiding Bishop. The school opened in September 1863, and Fr. Dake took on the additional duties of becoming rector and principal of Brownell Hall.

Trinity Church took an active interest in Brownell Hall by sending out solicitors for it and aiding in the establishment of scholarships, but the double duty of Fr. Dake became irksome. At a meeting of the vestry held November 6, 1863, a committee was appointed to inform Bishop Talbot that "under the present arrangements, the residence of our minister being out of the city and being principal of Brownell Hall, our church is in languishing condition, and to ask him to aid us in our emergency." Fr. Dake promptly offered his resignation to take effect upon the arrival and installation of his successor. It was immediately accepted by the vestry. Bishop Talbot asked the vestry to reconsider, but Fr. Dake refused the offer.

The vestry then decided to become a self-sustaining parish church. They advised Bishop Talbot that they wanted no more aid from the Board of Missions, and that they would make a call for a minister independent of him. Thus the mission period of Trinity Church ended.



II. Growing Ups and Downs 1864-1872

In January of 1864 a call was extended to the Rev. W.H. Van Antwerp of Oneida, New York, at an annual salary of \$850 to be paid entirely by Trinity Church. He accepted and arrived in Omaha April 16th and held his first service the following day. At the time of his arrival there were about 25 communicants and 40 families connected with the church. A house and lot on Dodge Street between 13th and 14th Streets was purchased for a rectory. (This would be approximately the location presently occupied by the Omaha World-Herald.) The house, costing \$1,300, contained two rooms and a shed kitchen. Later on, a carpenter shop was purchased for \$375, moved to the premises and added as a wing, thus supplying two additional rooms for the Van Antwerp family.

A parochial society was established by Fr. Van Antwerp in November, 1864, when he helped the women of the congregation form a local Missionary and District Visiting Society. This was the start of many women's organizations which have rendered so much help to the Cathedral. Fr. Van Antwerp also established a society of young men called Trinity Brotherhood, which was a forerunner of The Brotherhood of St. Andrew. Partly under the direction of this society, a mission was opened in what was then South Omaha. This mission resulted in the formation of the Parish of St. Mark's which later was superseded by St. Matthias' Parish.

In 1865 Bishop Talbot was elected Assistant Bishop of Indiana, and he accepted the position. At the General Convention that year, the Missionary Jurisdiction of the Northwest was divided into three parts, one of which consisted of Nebraska and the Dakotas. To this jurisdiction, the Convention elected as bishop the Rev. Robert Harper Clarkson, D.D., of St. James' Church, Chicago. He was consecrated in St. James' Church November 15, 1865. He traveled to Nebraska City first, then made his first visit to Omaha and preached his first sermon in Trinity Church on the first Sunday of Advent, December 3, 1865. Shortly after, he moved the diocesan headquarters from Nebraska City to Omaha and seemed to settle down at once to Trinity Church as his own church.

During this period, Omaha was struggling to change from a little raw frontier village to a sedate little city. A little bit of what Omaha was like is revealed in the reminiscences of the Rt. Rev. Daniel Sylvester Tuttle, who came through Omaha on his first trip west in the spring of 1867. He was on his way to his new missionary district of Montana. He wrote:

"We left Chicago at 3 p.m., May 25, 1867, and reached Omaha at 9 p.m. of the 29th . . . From Boone to Council Bluffs we had ridden uneasily on the recently completed and still unballasted western part of the Chicago and Northwestern Railroad. In getting across the Missouri River from Council Bluffs to Omaha, the kinds and degree of discomfort were unspeakable. The river, itself turbid and sullen, well deserved the name the natives give it, 'The Big Muddy.' The ferry-boat was flat, rude, unclean, more like a raft than a boat; the approach to it on the Iowa side was a steep bank of sticky, slippery black mud, down which we all walked or slid as best we could, our baggage and blankets being pushed and hurled after us in indiscriminate confusion. The same kind of paths of departure from the deck existed on the Nebraska side, where vigor and vigilance were put to the sharpest test to surmount the muddy acclivity. The officials and attendants and transfer agents were the most exasperating 'know



Rt. Rev. Robert Harper Clarkson, 1865-1884 (*Max Platz*)

nothing' and seemingly 'care nothing' set of men ever seen; and so, confusions and delays innumerable greeted the bewildered 'tenderfoot' now first entering the gate city of the 'Far West.'

"The Omaha church folk were very kind to us. Bishop Clarkson was absent on a visitation in his immense missionary field, then consisting of Nebraska and Dakota. But the rector, Rev. Mr. Van Antwerp, billeted us upon his people . . . In all these twenty years, in going to and coming from my Rocky Mountain field, Omaha has been my half-way house and her people have proved most kind and helpful and hospitable.

"There are no trees here, and no rocks, and I feel lonesome. A few hills behind us, however, relieve the lonesomeness somewhat. The streets are very muddy, and the whole town new, formless, and dirty. They say they suffer here greatly from high winds, and in summer time, almost intolerably from dust.

"I preached this morning my Ascension sermon. There were fifty-two communicants, more than half of them men."

After spending four days in Omaha, he and his traveling companions left on the Union Pacific train for North Platte, the end of the tracks at that time.

Omaha was growing and the congregation of Trinity Church was increasing also. The little church with less than 200 seats soon became entirely inadequate to accommodate all who desired to worship there. So on April 12, 1866, the vestry appointed a committee "to take immediate steps toward the better accommodation of those attending services at Trinity," and to report their recommendations at a later meeting. Plans were considered for enlarging the present church providing a lease was secured for nineteen years, being an extension of fifteen years after the maturity of the existing lease. The extension of the lease could not be obtained, so the committee was directed to select such lot or lots as it deemed suitable for a new church building. The committee selected the lots where the Cathedral is now located, and the vestry gave its authorization for the purchase.

On January 22, 1867, the vestry appointed a committee consisting of James W. Van Nostrand, R.C. Jordan and Henry W. Yates to procure plans for the new church building to "be of wood and of the capacity of 300 sittings." They were able to obtain plans and specifications gratis from the Rev. Richard Whittingham of New Haven, Connecticut. The plans were adopted and the church was built. In the *Gospel Messenger of Western New York*, Volume 42, #4, Jan. 23, 1868, there is a notice about Trinity Church, stating it was built from the design of the Rev. R. Whittingham of New Haven. It reports the sanctuary was 12 feet by 15 feet, and the choir 14 feet by 24 feet, and the church was to have an organ costing \$1,400.

After the old church and grounds at 9th and Farnam Streets were relinquished, the owner converted them into a music hall and beer garden, which aided greatly in making Omaha famous. This beer garden, being in a busy section of the city, became a popular resort. It was conducted by a Mr. Siebilist, who was a connoisseur in the art of preparing special dishes. The place became celebrated for its crawfish lunches and for the music of Thiele's orchestra. It was called The Tivoli.

The new church building cost \$15,000, far more than anticipated, and the vestry was obliged to negotiate a mortgage in the amount of \$6,000 at 12% interest per annum from January 29, 1868, until paid.

But the city was growing, spreading up the hill to the west. New buildings were being constructed and optimism was in the air. The Civil War had been over for a year or two and young veterans were coming west to take up homesteads in the newly opened up country.

Construction of the Union Pacific Railroad was progressing rapidly and by the end of 1868 the track had been completed as far west as Green River, Wyoming. Omaha was buzzing as the supply center for the construction. So why worry about a \$6,000 debt at 12% interest?

All of the congregation did not feel this way. Many believed the building had cost more than it should have, and the vestry was especially criticized for the method adopted for its construction. Trouble developed between some of the members of the vestry and the rector, which resulted in his sending in his resignation effective as soon as a replacement could be found. His friends rallied to his support and voted a resolution requesting him to withdraw his resignation. Bishop Clarkson also appealed to the church to try again to keep him, but the Rev. Mr. Van Antwerp refused to reconsider, and on February 12, 1868, his resignation was accepted with regret.

At this time the vestry tendered to Bishop Clarkson a request that Trinity Church be his church, and asked him to state the terms upon which he would accept it as a pro-cathedral. On February 22, 1868, Bishop Clarkson submitted his terms. He was to have his seat in the chancel, direct the ritual, preach when in the city, use the church for all episcopal offices and functions, and nominate a rector when a vacancy occurred. On March 4th, the vestry unanimously agreed to the terms, and Trinity became the Pro-Cathedral.

Two days later, Bishop Clarkson presented to the vestry the names of nine clergymen which he stated would be satisfactory to him, but he again expressed his preference for Fr. Van Antwerp. The vestry voted to elect the Rev. John C. Middleton of Stonington, Connecticut, but he declined. On March 22nd, a resolution was adopted asking the Rev. George C. Betts of Plattsmouth, Nebraska, another of the bishop's nominees, to take temporary charge. He promptly accepted and his call was later made permanent.

Fr. Betts was a high churchman and this created some complaints. Shortly after coming to Trinity Church he established the Mission of St. Barnabas. Dissatisfaction increased, and on April 12, 1869, Fr. Betts announced his resignation as pastor of Trinity Church, and he became the first rector of St. Barnabas Church.

Upon the acceptance of Fr. Betts' resignation, the bishop sent to the vestry his nominations for a replacement. The vestry accepted the Rev. John G. Gasmann, one of his nominees, and a brother-in-law of Bishop Clarkson. He began his service May 30, 1869.

During this time, Bishop Clarkson had been looking for a place to build a residence. Back in February 1868, the vestry discussed with him the possibility of leasing to him a portion of the church lot adjacent to Trinity Church for construction of his residence. He accepted and part of Lot 3 in Block 85 was leased to him for a term of 50 years at \$1.00 per year. But on April 23rd, Bishop Clarkson returned the lease stating that on further consideration he felt that the parish would sooner or later need all of the land for parochial purposes. He then obtained a lot near 22nd and Jones Streets and built his house. It was completed by June of 1869. One of the parishioners of Trinity Church, Joseph Barker, wrote the following in June 1869:

"Last Friday night I attended by invitation, Bishop Clarkson's first reception. He is the Episcopal Bishop of Nebraska and a very fine man & nice family. He lives south on the hillside about 22nd Street & Jackson or Jones. He has built a large one story house in the brush & thinned it out & made a beautiful shrubbery & garden. The Military Band played all night on the grounds. Moonlight & large railroad locomotive lamps on the roof of the house illuminated the whole outside beautifully. The house is very nicely furnished. It was crowded. Every room was open & lighted up & servants were passing about all evening with trays of ice cream, ripe strawberries & cream, cake & lemonades. I think there was nearly two hundred visitors. It was however



Rev. W. H. Van Antwerp, 1864-1868
(*Nebraska Diocese*)



Rev. George C. Betts, 1868-1869
(*Nebraska Diocese*)



Rev. John G. Gasmann, 1869-1872
(*Nebraska Diocese*)

damp & hot. They broke up about eleven . . . At the Bishop's reception, the trees & large beetles flying in the air, were all illuminated by strong light from the locomotive headlights, with powerful silver reflectors. The trees & leaves & flowers looked beautiful & the insects looked beautiful, golden, bronzed & colored, though I like them no better when they buzzed around my head."

On November 10, 1869, disaster struck! The new church building was destroyed by fire! Immediately a letter was received from St. Mark's Church, one of the missions Trinity had started. The letter read as follows:

"To Rev. J.G. Gasmann and the vestry of Trinity Church Cathedral,

We, the Vestry of St. Mark's Church desire hereby to express our sincere sympathy with you, in the loss by fire of your church building and do most cheerfully tender you the use of St. Mark's Church until such time as you can provide a suitable building.

Yours Respectfully."

Samuel Brown, a member of Trinity Church, offered the use of his new hall on 14th Street between Farnam and Douglas Streets, on Sundays free, provided the sum of \$5.00 per night was paid him for gas consumed. The vestry accepted this offer, as it was in a more central location than St. Mark's Church in South Omaha.

After the destruction of the new Trinity Church, the parishioners put aside their dissensions and all pulled together to keep the parish alive. The church was insured and Trinity received \$9,833.34 from the insurance company. But there was still a mortgage on the destroyed building of \$6,400. Most of the insurance money was used to pay off this mortgage. A drive for funds was started for building a permanent cathedral building. In the meantime a very plain wood structure 30 feet by 50 feet, was erected on the site for the temporary use of the congregation. This church cost about \$2,000. Although built as a temporary church, it served the congregation for over ten years and was twice enlarged, once in June, 1872, and a second time in 1873.

On March 4, 1872, the Rev. John Gasmann resigned his rectorship. In his letter of resignation, he attributed it to the state of his health and wanting to have a rest from clerical duty. A call was sent out to the Rev. Alexander C. Garrett of St. James' Church, San Francisco. Bishop Clarkson had recommended him to the vestry saying:

"Mr. Garrett is a very earnest and devoted worker and one of the very best preachers I ever heard. He is considered to stand at the head of our clergy in California for pulpit ability and personal energy. He is exceedingly agreeable and affable in his manner and very well calculated to win the confidence and affection of all with whom he comes in contact. The only objection that occurs to me in this case would be the improbability of retaining here a gentleman of so much culture and ability when larger and more influential eastern parishes would come to know his superiority."

Fr. Garrett accepted and came immediately to Trinity Church.

During these days much of the Church's income was derived from the renting of the pews. An example of what the rates were for the annual rental of a pew seat is shown in this resolution passed by the vestry at a meeting held April 2, 1872.

"Resolved - That for the purpose of raising the necessary funds for church purposes for the ensuing year — the pews be divided into three classes — composed each pew of five sittings as follows:

FIRST CLASS to comprise all pews from No. 15 to No. 34 inclusive to be rented at twenty dollars each sitting per annum.

SECOND CLASS to comprise all pews in front of Class One and in the rear of Class One as far back as Pew No. 7 inclusive to be rented at fifteen dollars each sitting per annum,

THIRD CLASS to include all the pews remaining to be rented at ten dollars per annum per sitting. The new arrangement to commence on the first day of April 1872. -Adopted."

Apparently it costs less to sit either in the front or in the rear of the church!

As Bishop Clarkson and the Trinity vestry began looking forward to a new permanent church structure, it seemed opportune that their relations should be established with more



Very Rev. Alexander C. Garrett, 1872-1874 (*Trinity Archives*)

certainty. The relations previously established constituting the church as the Pro-Cathedral, had continued with mutual satisfaction. But at the 5th Annual Diocesan Council held September 1872, the bishop advanced his plan for the adoption of a permanent cathedral system. This is the system, with minor changes, that is now in use in the Diocese of Nebraska. The proceedings leading to the adoption of the cathedral system are both important and interesting. In the bishop's address to this Council, he referred to the Cathedral as follows:

The Cathedral

"It has always been my desire and intention to introduce, if it met with the approval of my fellow workmen, the cathedral system in this diocese, because I believe it to be the primitive and effectual mode of establishing and spreading the church. I need hardly at this time lay before you what you have no doubt often heard and fully considered the many conclusive arguments in its behalf. By a happy and fortunate arrangement with the vestry and congregation of Trinity Church in this city, made soon after my arrival here, we have already the preliminaries and the beginnings of this system. It has worked very well thus far and promises well in every respect for the future. But it has only been and is now a mere private arrangement between the vestry of the church and myself as Bishop of the diocese. I am unwilling that it should go further, that is, take other than existing relations without the cordial approval and the organic action of the council. The vestry of Trinity Church, Omaha, who have in all respects and at all times, manifested the most cordial willingness to cooperate with

me in this manner, and in all church work, have by a formal resolution tendered their parish to myself and to the council as a basis of the cathedral system. The way appears therefore to be open. To this whole subject I invite, at this time, your most thoughtful deliberation."

In that day, the thought of adopting a cathedral system seemed to many Episcopalians to smack of Romanism, and any leaning in that direction was severely frowned upon. Mr. James M. Woolworth, Chancellor, and one of the pillars of the church, made these remarks in support of the bill to create the cathedral system:

"The Cathedral has never had a place in the organism of the American church. The proposition to introduce it excites prejudices. This is natural. It is an historical institution and is in many minds associated with abuses which have at different times prevailed in the church. Such prejudices are entitled to respectful treatment. It is always worth while to be at some trouble to show that they are not well founded and, if possible, dispel them.

"One of these objections against the Cathedral is that it is peculiarly a Roman institution. If it is anything more than a prejudice, if it is well founded in fact, the idea of introducing the Cathedral into our system must be abandoned.

"This is the Protestant Episcopal Church. It is both Protestant and Episcopal. It is a branch of the Catholic Church, and whatever is peculiar to Rome is alien to it.

"It is an objection which has its origin, with others of the same class, in events which happened long ago. With such a history as that of the Church of England, it is not singular that there should remain, even after so many years, a strong and ineradicable hostility to that system which once held it in subjection, and more than all a system, which is a corrupt form of Christianity.

"The very apprehension of any assimilation to it should revive into renewed activity the same deep-seated sentiment. For these reasons, if no others, this objection is entitled to especial attention at the very outset of the consideration of the proposition before us.

"There are cathedrals in the Church of England as well as in the Church of Rome. This fact shows that they are not peculiar to the latter. But it may be said they are of ante-reformation origin. Very true, but the destructive spirit of those intensely Protestant times did not wipe them out. They remained and have ever since remained a substantive part of the organism of the English Church."

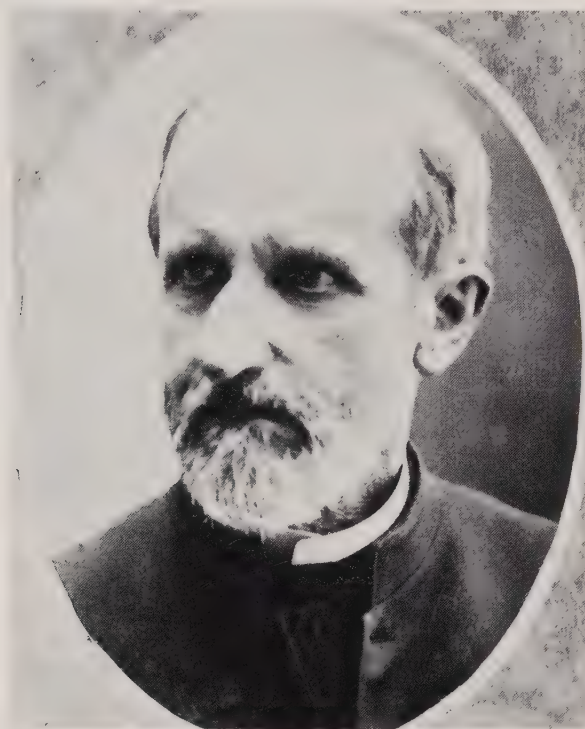
Then going from this into the more minute details which concerned the buildings themselves, he portrayed the marked difference between "the Protestant and the Romish Cathedral." In the closing portion of the report, he recommended the adoption of the canon submitted, entitled "The Cathedral." The canon was adopted and Trinity Church became the Cathedral Church.



III. The Cathedral and Bishop Clarkson 1872-1884

On October 14, 1872, the Rev. Alexander C. Garrett was installed as the first dean of the Cathedral. Dean Garrett remained until December 20, 1874, when, in the temporary cathedral, he was consecrated Missionary Bishop of Northern Texas, now the Diocese of Dallas.

Bishop Clarkson acted as rector and dean until Easter 1875, when the Rev. John D. Easter of Ellicot Mills, Maryland, was elected dean. About a year later, in February 1876, he called attention to the vestry of his failing health and asked for two months leave of absence. The



Very Rev. John D. Easter, 1875-1876
(Nebraska Diocese)

vestry granted this to him at full pay. Then on May 9, 1876, Dean Easter resigned to be effective as of June 9th, because of poor health aggravated by Nebraska "climate conditions."

Immediately, at the recommendation of Bishop Clarkson, a call was sent out to the Rev. Frank R. Millspaugh, rector of St. Paul's Church, Brainerd, Minnesota, and he accepted. He was installed Dean of the Cathedral on October 5, 1876, and he remained until 1886.

By 1879 Trinity Cathedral was rolling along in great style. Its monthly publication, *The Church Guardian* of July 1879 stated:

"In the various Sunday Schools of the Cathedral there are about 54 teachers and 450 scholars. There are 250 communicants in the Parish. The Holy Communion is administered every Sunday, and on every Festival of the Church."

Efforts to construct the new cathedral received new stimulus under Dean Millspaugh. In August of 1878 Dean Millspaugh had presented a design and drawings for a cathedral building prepared by a Rev. Dr. Batterson. They were adopted by the vestry providing the cost of building



Very Rev. Frank R. Millspaugh, 1876-1886 (*Trinity Archives*)

the church would not exceed \$25,000, with such cost to be confirmed by an Omaha architect. Provisions for the soliciting of funds from the communicants were started.

In November 1878, the plans were presented to architect William L. Adams to determine the cost to construct a new church. Mr. Adams, who was connected with the engineering department of the Union Pacific Railroad, estimated the cost to be \$24,387. The vestry approved the plan and put in motion arrangements to raise \$25,000. In March 1879 the vestry asked for bids for the construction. But in April they decided to look at other plans. A circular was drafted and sent out to various architects.

Senior Warden James M. Woolworth, who was chairman of the Building Committee, reported that letters were received from W.L.B. Jenny of Chicago, Potter and Robertson of New York, H. Hudson Holly of N.Y. and N.J., and Edbrook of Chicago. Mr. Woolworth also exhibited three plans numbered 1, 3 & 4 submitted by Mr. H.G. Harrison of New York, who had sent them personally to Mr. Woolworth. Mr. Harrison was a noted English architect, who, because of his great reputation on church architecture, had been brought to America to design and build the Memorial Cathedral at Garden City, Long Island.

Plan No. 1 had been estimated to cost about \$27,800, but it was the plan that the vestry preferred. The following resolution was adopted:

“Resolved by the vestry, the Bishop being present, concurring, that Plan No. 1, furnished by Mr. Harrison for the proposed Cathedral be adopted, omitting there from the cloisters, Chapter House, organ chamber, buttresses and space on such of them as

may be necessary to bring the cost of the structure within the means at the disposal of the vestry as the same shall be ascertained by actual bids. Provided that the entire cost of the structure so modified shall be within the means of the vestry and the base of the tower being finished as a porch."

This resolution was unanimously passed, and \$750 was sent to pay Mr. Harrison for the plans. Then at a vestry meeting held September 13, 1879, with architect Mr. Adams present, the bids for construction were opened and they were found to aggregate a much larger sum than was anticipated. It was decided to send the plans back to Mr. Harrison with a request that he either modify them or else furnish plans for a structure which could be built within their means as previously named of \$25,000. The plans must provide for a structure that would be adapted to the lot, and with a seating capacity of not less than 600, and at a cost not exceeding \$25,000. The vestry received the new plans in November and immediately requested bids for the construction.

A contract was finally signed on January 27, 1880, with A. Waldbaum of Sagetown, Illinois, to construct the cathedral building at a cost of \$25,000. The work was to be done under the supervision of A.R. Dufrene. Mr. Dufrene was an Omaha architect who had drawn all the plans and built all of the original stations on the Union Pacific Railroad between Omaha and Ogden. However, Mr. Dufrene declined and Mr. A.T. Large, another Omaha architect, was accepted in his place.

In April 1880 a change was approved in the construction of the building. Stone was to be used instead of brick in the walls of the building and it was agreed to dispense with a spire.

The "temporary church" was moved off the property and placed in the middle of Capitol Avenue to make room for the construction of the new cathedral building. This "Church in the



This chapel, built after the November 1869 fire, was moved to the middle of Capitol Avenue as temporary church when construction of the cathedral began in 1880. It there acquired the name of "The church in the middle of the street." (*Diocese of Nebraska*).



Trinity Cathedral completed 1883 (From the Bostwick-Frohardt Collection, owned by KMTV and on permanent loan to Western Heritage Museum, Omaha, Nebraska)

Middle of the Street” was used for services during construction until 1881, when it was moved again. A clipping in an Omaha 1881 newspaper states:

“The Old Cathedral in Omaha has been removed to another portion of the city, and is being refitted and improved as a Chapel for the use of the congregation of Trinity Mission. It will hereafter be known as St. Philip’s Chapel.”

In January 1882, the building was donated to Bishop Clarkson for the use of St. Philip’s Chapel.

Following the removal of the old church, the Masonic Hall, then located at 16th and Capitol Avenue, was rented for church services until the crypt of the new cathedral building was completed and roofed over, when it was used for services.

Bishop Clarkson broke ground May 15, 1880, and on Tuesday evening, May 25th, the cornerstone was laid with appropriate ceremonies. Bishop Whipple of Minnesota, Bishop Vail of Kansas, Bishop Hare of Niobrara, Bishop Garrett of Northern Texas and Bishop Spalding of Colorado, responded to Bishop Clarkson’s invitation to assist in the ceremonies. A procession, which formed on 17th Street, led by the band from Fort Omaha and two military companies, and then by members of the various vestries, the clergy and the bishops, marched to the site. Bishop Clarkson laid the cornerstone with the usual rites, after which Bishop Whipple preached.

There were delays in the construction of the cathedral building, mainly due to the financial problems of the contractor, and finally the vestry paid the construction workers their wages, deducting this from payments owing Mr. Walbaum. Costs were higher than anticipated. The Church found itself in financial difficulty and had to borrow money to complete the building.

The members of Trinity were busy during the summer and fall of 1883 preparing for the consecration and opening of the new Cathedral. The Building Committee let a contract to George C. Bassett for laying floor, putting up wainscotting, finishing columns and corbels, window sills, etc. Mr. Foulke was given a contract for putting in the seats in accordance with architect Harrison's first design. The pews were made by Haynes, Spencer & Co. of Richmond, Indiana. Mr. A. Dibble of Chicago was given the contract for tiling the tower and also the north vestibule. Four furnaces were installed by Piercy & Bradford. Motions were made and carried by the vestry to have the pews cushioned, and to carpet the aisles. Those who had signed pledges to the Building Fund were sent the third quarter request, and a month or so later, the fourth and last installment request. The women of the parish organized themselves as the "Cathedral Builders" and set out to raise money in a variety of ways for the Cathedral Building Fund. The Brotherhood of Trinity Church was requested to procure subscriptions for an additional \$1,500 needed to complete the building. The senior warden was directed to sign a petition to the City Council asking for the curbing and guttering of Capitol Avenue in front of the Cathedral property. Money was borrowed to pay the outstanding debts. Excess roofing tile left over from the church was donated to the Child's Hospital.

The church was insured in the amount of \$30,000 on the building proper, \$10,000 on furniture, \$7,000 on glass and fresco work, and \$1,000 on the organ.

Arrangements for the choir were made. The vestry employed Mr. Pennell and sister at the rate of \$500 per annum, Mr. Wolff or some other tenor at \$3.00 per Sunday and Miss Calderwood at \$7.00 per Sunday. (Miss Calderwood was employed for only a month, until after the consecration of the Cathedral. Apparently she was costing too much.) Mr. Butler was to be paid \$5.00 per Sunday as organist. It was understood that Mr. Pennell was to organize a chorus choir of volunteers in addition to the quartet.

The matter of pew rent in the new church was debated during several vestry sessions. Finally on September 29th, they set the prices as follows:

For 20 long pews (ten on each side of the center aisle commencing with the third from the front) per year each \$150.00 or \$80.00 per year for half a pew.

For all the other long pews per year each \$120.00 or \$60.00 per year for half a pew.

For side pews corresponding in location to the 20 long ones per year each \$60.00 or \$30.00 per year for half a pew.

All other side or short pews per year each \$48.00

Three out of the twenty long pews first above mentioned were set apart for free seats, being the front one on the north side of the center aisle and the two obstructed by pillars. The front pew on the south side of the center aisle was reserved for teachers of Brownell Hall, and the next one for families of the bishop and the dean.

It was arranged that those persons who had contributed \$1,000 or upwards towards the erection of the Cathedral, should have first choice of seats. Second choice was given to those giving from \$500 to \$1,000, and third choice for those giving \$200 to \$500. All others were on a first come basis. Seats not occupied at the end of the reading of the first lesson would be filled by the ushers.

A few months later, at the request of Dean Millspaugh and the Trinity Brotherhood, the vestry made more of the pews free for the morning service, and they made all of the pews free for the evening service. In addition, all the seats not occupied by the parties who had rented them, could be filled by others.



Early engraving of Bishop Clarkson, about 1883 (*Trinity Archives*)

Bishop Clarkson set Thursday, November 15, 1883, as the date for the consecration of the Cathedral. All of the men who had been rectors of the parish were sent invitations to attend. W.H. Harrison, the architect, was also invited. Cards of admission to the consecration were printed and distributed to members of the congregation and to contributors to the erection of the building, then to church people of the city, and to persons residing out of the city who were interested in the church and who might likely be present. The cards of admission stated that the persons using them must present them at the door between 10:00 and 10:45 in the morning, and that after 10:45 holders of tickets would be entitled to no preference of seats.

Two days before the consecration, this "Instrument of Donation" was delivered to Bishop Clarkson by the vestry of Trinity Cathedral:

"To the Right Reverend Father in God Robert Harper Clarkson, D.D., L.L.D.,
Bishop of Nebraska.

We the Rector, Wardens and Vestrymen of Trinity Church in The City of Omaha in the State of Nebraska having by good Providence of Almighty God erected in the said City a house for public worship do hereby appropriate and donate the same to the service and worship of Almighty God the Father Son and Holy Ghost, according to the provisions of the constitution and canons of the Protestant Episcopal Church in the United States of America in its ministry, doctrines, liturgy, rites and usages and of the constitution and canons of the said church in the Diocese and particularly of the canon thereof touching the Cathedral and we do hereby request the said the Right Reverend Father in God Robert Harper Clarkson, D.D., L.L.D., by Divine permission Bishop of the Diocese of Nebraska to consecrate the same as the Cathedral Church of the said Diocese by the name of Trinity Cathedral Church and hereby and as such Cathedral to separate and set apart the same from all unhallowed, worldly and common uses and solemnly dedicate it to the holy purposes above mentioned.

And we do moreover hereby relinquish all claim to any right of disposing of the said building or of allowing of the using of it in any way inconsistent with the terms and true meaning of this Instrument of Donation and with the consecration hereby requested.

In witness whereof we the Rector, Wardens and Vestrymen of Trinity Church in the City of Omaha have hereunto set our hands and have caused to be affixed the seal of the corporation of said Church this thirteenth day of our Lord one thousand eight hundred and eighty-three."

Frank R. Millspaugh, Rector	
James M. Woolworth, Senior Warden	
E. Wakeley, Junior Warden	
Geo. W. Doane)
H.W. Yates)
Lewis S. Reed)
C.S. Montgomery) Vestrymen
E.B. Chandler)
H. Kountze)
John P. Hawkins)

The consecration was a big affair. Five bishops were present and thirty-three other members of the clergy. Many public dignitaries attended. The clergy of other denominations showed their friendship by a large attendance. One of the newspapers reported that the seats



The Cathedral garden, west side, in 1982 (*Tom Jeffery*)



Pulpit with statues of Christ, Matthew, Mark, Luke and John (*Burton V. Coale*)

were all taken long before the opening of the services, and the congregation meantime feasted their eyes upon the many beauties of the interior. Bishop Clarkson was the celebrant, Bishop Burgess of Quincy, Illinois, the epistoler, Bishop Sweatman of Toronto, Canada, the gospeler, and Bishop Garrett preached. Bishop Hare was also present. Bishop Garrett had been the first dean of Trinity Cathedral. Another former rector of the church who returned to attend the consecration was the Rev. John Gasmann.

Two interesting items about the Trinity consecration were published in the *Omaha Bee* under date of November 17, 1883. Alfred Sorenson, writer of a "gossip column" wrote as follows:

" 'I attended the consecration services at Trinity Cathedral,' remarked a prominent citizen to the *Bee's* Man About Town, 'and was very much pleased with the beautiful interior of the new church. I have one fault to find, however, and that is with the seats. I occupied one of the back pews, and as they are all on a level, I could not see over the persons in front of me without bracing up and stretching my neck to the utmost. It was certainly very annoying. It then occurred to me that it is about time to make a new departure not only in the general architecture of churches but in the manner of arranging seats. If I had anything to say about the construction of a church I should certainly have the pews on an inclined plane, so that the last pew in the church would be the highest and command as good a view as those near the pulpit. What opportunity do the ladies have to display their new bonnets if the seats are all on a dead level, and how many ladies are there who do not like to have their new bonnets admired?' 'Wait 'till we get our church finished,' interrupted a prominent member of the English Lutheran congregation, and then you will see a church that will suit you exactly. It is arranged on the opera house plan - parquet, parquet circle and gallery - every seat in the house commands a good view of the audience and the stage - I beg your pardon - I meant the congregation and the pulpit. The idea was suggested by our holding our services in Boyd's Opera House. I believe our church will be the first ever built after this plan. It is a new departure in church architecture, but it is destined to be the popular style at no distant day.' "

In the same column, Sorenson also had this item:

“The collection at the Trinity Cathedral consecration services was a very liberal one, so the *Bee* man was told, and instead of applying it towards the finishing of the building, as is usual on such occasions, it was devoted to the use of the Nebraska missionaries. The rental of the pews in Trinity Cathedral will amount to the handsome sum of \$7,500 per year, and they have all been taken. Under the circumstances Trinity could well afford to give the missionaries a lift. It may well be called the rich man’s church, but at the same time it will prove a great assistance to the poor man’s church.”

Bishop Clarkson lived to see the completion of the new cathedral building he had worked so hard to obtain. But four months later, on March 10, 1884, he died. His was the first burial office held in the Cathedral which had been one of the dreams which he had helped bring to fruition. Many tributes were paid to the late Bishop Clarkson by Omahans and by church leaders throughout the country. One account published in *The Living Church*, stated that he was buried in the Episcopal robes of his uncle, Bishop Bowman, and that all plans for the funeral had been made by Bishop Clarkson, who realized that his last illness was upon him.



Graves of Bishop and Mrs. Clarkson (Tom Jeffery)

The vestry of Trinity gave their unanimous consent to his interment in the spot of his own selection outside the Cathedral. His wife was laid beside him upon her death. These graves were originally just south of the Cathedral. When the present parish house was constructed, the two graves were moved to their present location on the north side of the building.



IV. A Time of Growth and Outreach 1884-1899

In 1884 things seemed to be going well. At the Annual Meeting on Easter Monday, April 14th, it was reported that the debts of the parish were only about \$3,500. The cathedral building had been completed and consecrated. The tower was still unfinished but it was reported that it was to be completed and "hung with a chime of bells" during the year, the whole estimate to cost \$12,000. The Cathedral, its fixtures and land was estimated to be worth \$100,000. Dean Mills-paugh reported there were 59 baptisms (9 adults and 50 children) during the year. The number of communicants had grown from 350 to 403. The Sunday School had 15 teachers and 300 pupils.

Now that Trinity Parish had a beautiful new building, it seems there were some on the vestry and in the congregation who wanted a new dean to go with it. Dean Millspaugh had been dean for nine years. During his tenure, he had pushed hard for the building of the new cathedral. He had gone through all of the battles and agonies of its construction, and it was natural that during this period of planning, building and fund raising, for him to have created some enemies. It was also said that Dean Millspaugh was no orator as his predecessor, Dean Garrett, had been. Controversy arose. Some of the vestry resigned and, with a portion of the congregation, started All Saints Church in the southwest section of the city.

Mrs. W.B. Ogden, of High Bridge, New York, presented a set of ten bells to Trinity



Rectory-Parish House on the south started in 1886 (*Trinity Archives*)

Cathedral in memory of her husband. Those bells are still hanging in the tower today. She wrote to the vestry:

“I long since formed the intention to provide as soon as I could make the necessary arrangements, some appreciation that would appropriately associate the memory of my late husband, W.B. Ogden, with the Cathedral edifice at Omaha, and this purpose I communicated to Bishop Clarkson who had taken so deep an interest in the foundation and completion of the Cathedral and between whom and my husband there had long existed a close friendship.

“It occurred to me that a chime of bells would perhaps be as interesting an accession to the attractions of the Cathedral as I could suggest and I informed the Bishop that I furnish one.

“While seeking information from intelligent sources as to the chime that would be most suitable I was fortunate enough to learn that the Bishop had been favorably impressed with one in an eastern church which he had visited, consisting of nine bells and that he deemed such an one well adapted to the requirements of the Cathedral, it being of the same number of bells, and about the same weight as the chimes of Trinity Church in the City of New York.

“I have agreed with Messrs. McShane & Co. founders, at Baltimore for the casting and placing in position in the tower of the Cathedral, the counterpart of the chimes which Bishop Clarkson had so fully approved comprising nine bells of the total weight of about ten thousand five hundred pounds, and also for furnishing a tenth bell which would bring within the capacity of the chimes a larger schedule of chiming music not otherwise attainable.

“In presenting these I take the liberty to make the request that their first utterance may be heard on the third day of August from the tower where they are to take their permanent place in rendering the tune of ‘ZERAH’ or ‘AUTUMN’, fittingly commemorative of the anniversary of the decease of him whose memory inspires this inadequate tribute.”

On August 3rd, a service was held at Trinity Cathedral in honor of William B. Ogden and of Bishop Clarkson, and the songs asked for were played and sung by the choir. A letter was written to Mrs. Ogden giving all of the details.

The new chimes in the tower must have been played very often, because Alfred Sorenson picked on Trinity again in his gossip column a few months later. He wrote:

“‘By the way, I wish you would state in the *Bee* in behalf of a suffering neighborhood, that the people living in the vicinity of Trinity Cathedral would like those bells to give us a rest’, remarked a well-known Capitol Avenue man. ‘If this racket is kept up much longer we shall all go crazy, unless we sell our property at a sacrifice and move to another part of the city. I understand that the present sexton of the cathedral is a man who doesn’t understand music, and that he is practicing under the instruction of that expert bell-ringer from New York. It will take the sexton about six months, I suppose, to learn to ring those bells satisfactorily. Meantime we shall have to grin and bear it. It strikes me that the most appropriate thing for that sexton to practice on is a set of Dumb-bells. It occurs to me also that the proper thing for the Trinity folks to do is to import an expert bell-ringer.’”

The vestry also received a petition from the neighborhood with reference to the ringing of the bells. However no more references were made in the paper, so it can be assumed that “that bell-ringer from New York” taught the sexton to play beautiful music in less than six months!

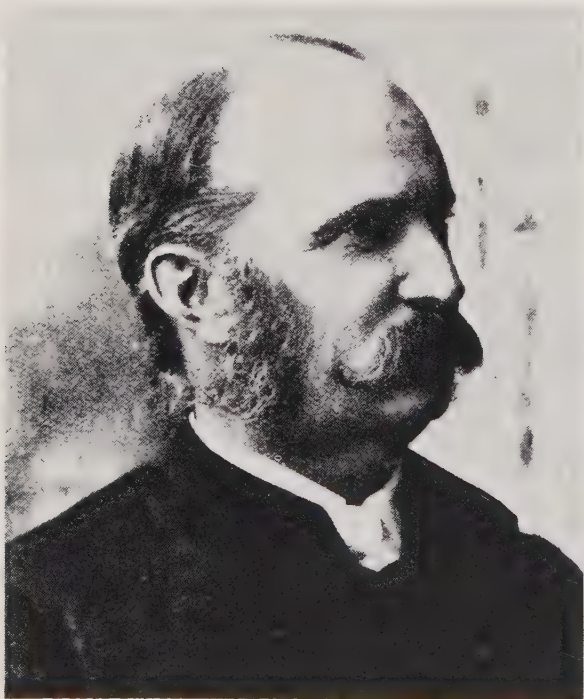
At about this time, a Mrs. Turner gave some money to the Cathedral in memory of the Rt. Rev. Robert H. Clarkson. His widow, Meliora Clarkson, wished this memorial to be a design worked in tile in the floor of the cathedral chancel. She was given permission to use as much of the chancel floor as she desired.

Dean Millspaugh tendered his resignation in October 1885, to take effect on February 22, 1886. An article in the October 24, 1885, issue of the **Omaha Bee** quoted an unnamed member of Trinity saying: “A part of our congregation want a high-priced pulpit orator, who will give them their money’s worth in high-flown language and high-toned eloquence — a man who can wind up the English language like clock-work and then let the words come forth in the most polished combinations and as fluently as water off a duck’s back. Mr. Millspaugh unfortunately is not that kind of man.”

With these types of remarks going around town, it is understandable why Dean Millspaugh resigned. It is interesting to note that Dean Millspaugh later became Bishop of Kansas.

Membership in the parish, however, continued to hold up. At the Annual Meeting held Easter Monday, April 26, 1886, it was reported there were 54 baptisms (48 infants and 6 adults), there were 63 confirmations, and the number of communicants totaled 433. The number of families in the parish was 227. The senior warden, John P. Hawkins, reported:

“Concerning the condition of the parish, it is proper to report that during the past year two new parishes have been organized in the City of Omaha, the membership of which has been principally made up from Trinity parish, and though this has occasioned a considerable lack of unity in the work of the parish, yet pecuniarily considered, the condition of the parish is very favorable and the prospects for the coming year appear to be everything that could be wished for.”



Very Rev. Charles Herbert Gardner, 1886-1896
(Nebraska Diocese)



Rt. Rev. George Worthington, 1885-1908
(Trinity Archives)

A month later the Committee on Music decided to organize a choir of men and boys. Mr. Butler, the organist, was to organize and drill a choir of 12 boys and hopefully to have them ready to sing in the church by Christmas. Later the boys choir was increased to 16.

During the summer, a stairway was constructed from the robing room in the undercroft to the north aisle of the church for the use of the choir in procession to and from the chancel.

On November 28, 1886, the Rev. Charles H. Gardner of Trinity Church, Utica, New York, was installed Dean of Trinity Cathedral. Almost immediately he started a parish publication called the *Cathedral Chimes*. The first issue was published at Christmas time. In this first issue Dean Gardner stated:

“A parish paper is found useful in the administration of a large parish. The Dean, with the very kindly assistance of St. Andrew’s Brotherhood, has inaugurated the Cathedral Chimes, and it will be published about ten times a year. It will be sent to all families in the parish, and will be used as a missionary agency, carrying a message of invitation and welcome to all who live or come to live in the neighborhood.”

The first issue also reported the organization of Trinity Guild (Altar Guild) on November 16th. The first officers were Mrs. Percy S. Eustis, president; Mrs. Edward Peck, vice-president; and Miss Florence Yates, secretary. This issue also announced the organization of the Woman’s Auxiliary on December 13th, Dean Gardner being the first president, and Mrs. A.J. Poppleton its first vice-president. This paper was the pride and joy of the dean. He was its editor and he attended to all of the details of its publication and support, believing it to be one of the best aids to parish efficiency.

During 1887, a rectory was built next to the Cathedral. It was designed by Messrs. Hodgson & Sons, and built by James Griffith, at a cost of about \$9,000. It was paid for by a fund drive among the members of the parish. It was occupied by Dean and Mrs. Gardner and their six sons. Peace once more settled over Trinity Cathedral and continued under Dean Gardner until his death in 1896.

Dean Gardner’s report to the parish at the Annual Meeting held April 22, 1889, showed a total of 450 communicants. The Sunday School had 25 teachers and 150 scholars with an average attendance of 110. There were several parochial organizations and they were listed as follows:

Woman’s Auxiliary	Mission Work	30
Trinity Guild	Parish Work	25
King’s Daughters	Any work in Christ’s Name	56
Brotherhood of St. Andrew	Spread of Christ’s Kingdom	
	among Men	70
Silver Cross Guild	For Boys	20
Altar Guild		25
Industrial School	Teachers	33
for Poor Children	Pupils	300

Also during the year, Trinity had started Good Shepherd Mission in North Omaha.

Dean Gardner stated that the influence of Trinity Cathedral on young men had been almost phenomenal. The attendance of men at the evening services had been remarkable, always exceeding that of women, and often forming two-thirds of a large congregation.

On May 23, 1890, the dean stated that the ladies of the Parish Aid Society, assisted by the



Program of inaugural recitals on new organ, 1890
(Trinity Archives)

ladies of the Cathedral Builders, had arranged for a new organ to be placed in the Cathedral, and he had signed for them a contract for the organ. The organ was to cost about \$6,400. The vestry gave its unanimous approval. Its installation was completed by the end of September. Inaugural recitals were held Thursday evening October 2nd, and Friday evening October 3rd. The program stated that the new organ, which was built by Frank Roosevelt, successor to Hilburne L. Roosevelt, would be played by Mr. Frank Taft.

The Parish Aid Society was very active all through the time of Dean Gardner. Vestry minutes constantly report money raised by it to be used to pay the choir, the Sunday School expenses, and the cost of repairs in the church or rectory.

Dean Gardner died suddenly of pneumonia on August 8, 1896, while vacationing at his summer cottage near Bayfield, Wisconsin. His remains were returned to Omaha and the funeral was held from Trinity Cathedral on August 10th. In the memorial to him it was stated:

"On his coming to the Parish, he found its auxiliaries dormant; its activities suspended; its people divided. His gracious personality soon smoothed the differences, and the Parish became a united body; the church societies took on new life . . . He reorganized the Sunday School, and the Woman's Auxiliary . . . He organized the Altar Guild, the Parish branches of St. Andrew's Brotherhood, and the King's Daughters. To him is due the agitation which resulted in the placing in the Cathedral the new organ . . . In the midst of the panic year of 1893, almost unaided, he secured the subscriptions for the full amount - many thousand dollars - of the floating indebtedness of the Parish, with which he found it burdened when he came among us.

“Almost his first inquiry on coming to Omaha and observing the Parish was: ‘Where are your poor? I do not see the poor in the Cathedral.’ But he found them and brought them in among us - ‘God’s poor’ - as he was fond of calling them, and what was to them, in distress, sickness, misery and deprivations, only they can say . . . His relation to children was most beautiful; nowhere was he more at ease than with them around him.”

He entered into many activities outside the church such as being a director of the Y.M.C.A. and being chaplain of the Omaha Guards. The Cathedral was flooded with flowers at his funeral, one bouquet from “Mogy” the bootblack, with his tribute of white roses. Dean Gardner is buried in Prospect Hill Cemetery.

Early the following year, 1897, the Rev. Campbell Fair of St. Mark’s Church, Grand Rapids, Michigan, was elected dean. As he considered the rectory unsuitable and too close to the business district, he did not occupy it. Other quarters were provided. The ladies of the Parish Aid Society asked that the building be converted into a parish house. They promised that they, in conjunction with the ladies of the Cathedral Builders, would pay the costs of alterations and would maintain the building.

The parish house alterations were completed and it was formally dedicated by Bishop Worthington May 16, 1897, at a short prayer service immediately preceding the installation of the Rev. Dr. Campbell Fair as Dean of the Cathedral.

During this period Trinity Cathedral found itself constantly in debt. It seemed like there were always special drives for funds so that operating expenses could be met. Finally on April



Old Rectory from 1886 to 1897. It was converted to the Parish House in 1897, and used as such until it was torn down in 1956 to make way for the present Parish House. (*Trinity Archives*)



Very Rev. Campbell Fair, D.D., 1897-1902
(Trinity Archives)



Rt. Rev. Arthur Llewellyn Williams, 1908-1919
(Gibson Art Galleries)

12, 1899, the vestry adopted a plan for the establishment of an endowment fund. Any money placed in this fund would be invested and not spent. Only the income from the fund was to be used. It was hoped that this Endowment Fund would be built up sufficiently and the income derived therefrom would be great enough so that special drives for funds would not be necessary.

Back in 1885, the Rev. George Worthington of St. John's Church, Detroit, had been consecrated Bishop of Nebraska to succeed Bishop Clarkson. Later he suffered a severe heart condition. He was obliged to leave Omaha because of its altitude, so he asked for a bishop coadjutor and moved to New York City. At the Annual Council in 1899, there was a contest for the position between the Rev. Arthur L. Williams of Chicago and Dean Campbell Fair of Trinity Cathedral. Arthur Williams was elected.

It would appear that the wardens and vestry of Trinity Cathedral were not overly happy with the election of Fr. Williams as bishop coadjutor over their own Dean Fair. The Standing Committee of the Diocese asked that Trinity Cathedral be used for the consecration service, and that the vestry distribute tickets and seat the congregation. But on October 11, 1899, the vestry unanimously passed this resolution:



Rt. Rev. Ernest Vincent Shayler, 1919-1938
(Trinity Archives)

“Resolved: That the use of Trinity Cathedral, as heretofore tendered by the Dean, for the consecration of the Bishop Coadjutor on St. Luke’s Day, is approved.

“That it is the sense of the vestry, that it have no charge whatever of the seating of the congregation, or apportionment of admissions in connection with the services above referred to.”

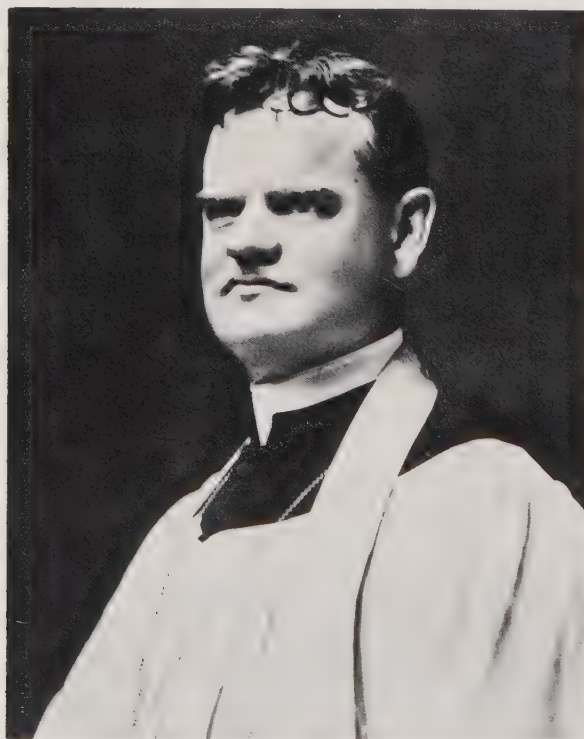


V. A New Century 1901-1932

Those Cathedral chimes! They again brought a complaint. At the vestry meeting held October 9, 1901, Senior Warden Yates read a letter from the Rev. Hubert C. Herring of the Congregational Church that complained of the ringing of the chimes at 11:00 a.m. A motion was made and approved that "the music committee be instructed to notify the chimers not to ring the chimes after 10:30 a.m.

During the winter of 1901-1902, Dean Fair's health broke down. He was unable to fulfill his duties, so in April the vestry secured the services of the Rev. Robert E. Lee Craig of St. Louis to take charge of the services at the Cathedral during Dean Fair's illness. Dean Campbell Fair died December 15, 1902, and was buried in Baltimore, Maryland. It has been said that he died of a broken heart as a result of his failure to win the election to become Bishop Coadjutor of Nebraska.

After Dean Fair's death there followed a three-year vacancy with constant friction between the vestry and Bishop Worthington and Bishop Coadjutor Williams. Most nominations for a new Dean of the Cathedral made by Bishop Worthington were regularly rejected; the ones not rejected refused to accept. The Rev. Robert E. Lee Craig, who was in temporary charge during this period, made a large circle of friends in the parish. He remained in charge until September 1903. After that, the services were read by various clergy of Omaha and the surrounding area under the direction of Coadjutor Bishop Williams. The vestry wrote Bishop Worthington for more nominations, but the bishop wrote back, refusing to make more until he should come to Omaha to visit with the vestry. Finally Bishop Worthington came to Omaha in November and visited with the vestry. By this time members of the congregation were flooding the wardens and vestry with names of prospective rectors for the position of Dean of the Cathedral. These were all



Very Rev. George Allen Beecher, 1905-1910
(Trinity Archives)



A turn of the century summer Sunday (Trinity Archives)

turned over to the bishop. He refused to act until he had made an investigation of them all. A petition was signed by many parishioners and presented to the vestry demanding that the Rev. Robert E. Lee Craig be elected dean. The vestry tabled the petition and as a result there occurred a crisis at the next annual meeting. On April 4, 1904, four of the vestry were voted out and replaced by people favorable to Fr. Craig. But just about this time Fr. Craig, while on vacation in western Nebraska, was arrested and heavily fined for shooting game birds out of season. He promptly disappeared.

Early in 1904, the Rev. George Allen Beecher from Kearney was requested to take temporary charge of the Cathedral. He became popular with the congregation at once and, everyone being tired of the bickerings of the past three years, pressure was exerted on Bishop Worthington to nominate him for dean. The bishop held off, however, until December, when he finally gave in and nominated him. The Rev. Mr. Beecher was immediately elected and installed as dean on January 29, 1905.

Dean Beecher desired to live near Trinity Cathedral, so the parish house was once again converted into the rectory and Dean Beecher lived in it until he was elected Bishop of Western Nebraska in 1910.

Dean Beecher was an exceptional man. He was very well liked by the congregation and he was also well regarded by the other diocesan clergy. He smoothed out the relations between the

bishop and Trinity. One of the reasons he wanted to live downtown by the Cathedral was possibly explained by Bishop Beecher when he wrote the following:

“During my Deanship in Omaha I became vitally interested in the work of the Juvenile Court, and attended the sessions as regularly on Monday mornings as I conducted services on Sunday. During the six years of my residence in the Cathedral Parish, I had approximately 200 young boys and girls paroled to me for my personal care and direction. All but a very few of these dependent youngsters are now living in homes of their own, and are a credit to the community. It would be a long and very interesting story to reveal the domestic and social handicaps of these boys and girls when I first met them in the court room of Douglas County.”

Dean Beecher lost no time in becoming very active. He made a survey of Omaha and found opportunities for holding services in undeveloped neighborhoods. He started a mission among the employees of the packing houses in South Omaha and started another one in connection with the City Mission.

He reorganized the cathedral choir. Dean Beecher stated that it so happened the choir of the First Methodist Church, under the direction of Mr. Ben Stanley, was also passing through a period of reconstruction. Mr. Stanley had studied organ with George E. Whiting in Boston, had taken a course in harmony and composition with George W. Chadwick, a postgraduate course with Dr. E.J. Hopkins of Temple Bar, London, and a course in voice and conducting with Sir Arthur Randegger. Mr. Stanley was also a communicant of the Episcopal Church. Mr. Stanley became the organist at Trinity Cathedral and practically all of the Methodist choir came with him.

The *Cathedral Chimes*, which had not been published for awhile, was started again. Dean Beecher did not overlook the fiftieth anniversary of the organization of Trinity Parish. A celebration consisting of church services, a dinner and a reception was held beginning Sunday, June 10th, and closing on Wednesday, June 13, 1906.

At the Annual Parish Meeting held in the spring of 1908, Dean Beecher reported that the total number of communicants was 440, an increase of 40 from the previous year. He reported the total number of persons receiving communion on Easter during the past three years were in 1906, 305; 1907, 350; and in 1908, 368 persons.

Bishop Worthington died January 7, 1908, and Bishop Coadjutor Arthur Williams was enthroned Bishop of Nebraska at Trinity Cathedral on Trinity Sunday, June 14, 1908.

On June 5, 1909, Trinity got a little publicity in the newspaper. An article appeared in the *Omaha Bee* stating:

“Y.M.C.A. Secretaries Will Preach Omaha’s Sunday Sermons . . . Protestant Church Congregations Will Hear Addresses by Men of Note in Various Parts of the World.”

The article continued:

“Fifty-seven imported preachers will face strange congregations in Omaha and the vicinity tomorrow morning. That number of Y.M.C.A. secretaries in attendance at the conference will fill pulpits in evangelical churches of the two Omahas and Council Bluffs.

“Nearly every Protestant church in Omaha except those of the Protestant Episcopal faith will see a visitor in the pulpit. Of the denomination excepted, Trinity Cathedral furnishes an exception to the exception.”



Very Rev. James A. Tancock, 1911-1921
(Trinity Archives)

The article reported that William Jessup, assistant secretary, Washington D.C., would preach at Trinity Cathedral.

Immediately Bishop Williams wrote the following letter:

“My Dear Dean: Assuming the above notice which appeared in the noon edition of today’s ‘Bee’ to be true (which I am loath to believe) this is to officially notify you that such proposed violation of the Canon will not be permitted, nor will my consent be given to you to invite the above named gentleman to speak in the Cathedral.

Faithfully Yours

Arthur L. Williams
Bishop of Nebraska”

It is assumed that the “above named gentleman” did not speak!

On October 29, 1910, Dean Beecher announced to the vestry his election as Missionary Bishop of the Diocese of Kearney. He asked that his consecration be held at Trinity Cathedral. He stated:

“Notwithstanding the fact that there are many reasons why I should like to have the Consecration service in one of the parishes of the District in which I am to labour, yet I feel that there is a sentiment associated with our beautiful Cathedral here at Omaha which is sufficient to warrant me in choosing it as a place for my Consecration. It is just twenty-two years ago that I received my first Lay Reader’s License at the hands of Bishop Worthington, in the Sunday School room of the Cathedral, where the Annual Council of the Diocese was being held. This was practically my first Commission in the Church, and I feel that I would like to associate the bestowal of the highest honor of the Church upon me with this simple beginning.”

He asked that St. Andrew's Day, November 30th, be the day of his Consecration, and this was accepted by the vestry. Two former deans of the Cathedral took part in the ceremonies: the Rt. Rev. Alexander Charles Garrett, Bishop of Dallas, and the Rt. Rev. Frank R. Millspaugh, Bishop of Kansas. Dean Beecher's departure was deeply regretted by the congregation.

He was followed by the Rev. James A. Tancock, rector of Christ's Church, Douglas, Wyoming, who was elected dean in February 1911, and installed on Trinity Sunday, June 11th. He lived in the rectory until 1917 when the Douglas Printing Co. building was built, thus closing off the south side windows.

Finances of the church had been in the black the previous three years and Dean Tancock and the vestry discussed ways to increase giving to missions. At the vestry meeting held in September it was decided to make a trial of the duplex envelope system to see if it would help to increase the offerings to General Missions.



Junior choir, 1910. Dean Tancock, Organist Ben Stanley (*Trinity Archives, photo gift of Edwin W. Gray, 1982*)

The dean's report to the Annual Meeting held April 8, 1912, showed that many new activities had been started. The Parish Aid Society, the Woman's Auxiliary, the Altar Guild, the Daughters of the King, the Sunday School and St. Andrew's Brotherhood were all in operation. In addition there was a Mission Sewing School. Dean Tancock reported that he had visited every family in the parish twice during the year. Sixty-two persons had received Holy Baptism, of whom 27 were adults, and 63 persons had been confirmed. The Cathedral had furnished much food and clothing to the poor in the neighborhood. Play, dancing and dramatic classes had been organized and were working well. A story hour under Miss Anna Bourke and Beatrice Tancock had been held four afternoons during Lent in an effort to get mothers and little children together "in a warm and comfortable room, with music and a well-told story to interest children and refresh and rest mothers."

In April 1914, Mr. Stanley reported that the choir was "in splendid condition both in

numbers and enthusiasm.” But the boys’ choir apparently was not all that could be desired. Mr. Stanley reported:

“The boys’ choir is about the same. I have endeavored to enlist boys whom might, with training, prove fit as soloists, and have taken the matter up with the Assistant Supervisor of Music in the public schools. Some boys have been sent me, and one in particular is under my instruction with a faint hope of success.”

Reports presented at the Annual Parish Meeting held April 5, 1915, showed these organizations:

1) The Sunday School. There were 10 teachers and an average attendance of 70. Mr. J. Hayward, Superintendent, said that he regretted to find so few of the children whose parents were members of the Cathedral Parish attend Trinity’s Sunday School, but he felt this was the case in all large cities where the members live a long distance from the parish church.

2) Woman’s Auxiliary. It had a membership of about 55. It sent Christmas boxes, valued at \$350, to help missions, both foreign and domestic. A large percentage of them were sent to Europe, probably to give Christmas cheer to the soldiers of the European nations then at war against the Germans, Austrians and Turks in what is now called World War I. During Lent they held classes on foreign missions.

3) Parish Aid. It had a membership of 53. These women raised money by dressing dolls and making fancy work which was sold, the money being used for work being done on the maintenance and replacements needed on the cathedral building and the deanery. They also made such articles as dresses, nightgowns, baby clothes, sheets, towels, bed spreads, bureau scarfs, table covers, face cloths, and dish towels which were given to Clarkson Hospital, the Creche, and to Dean Tancock to give to the poor.

4) St. Helena’s Guild. This was apparently a junior branch of the Woman’s Auxiliary. It had ten members and six associate members. They helped raise the money for the Christmas boxes.

5) Altar Guild.

6) Daughters of the King. It had 25 members. Its two rules were Prayer and Service. During the year the members held Bible Classes. During the winter months, after devotional services, they sewed on clothing which was put in a maternity box for the dean’s use in assisting the needy.

7) St. Agnes Guild. This apparently was a new organization, as no report was made of its activities.

8) Endowment Fund Committee. This was a new committee organized by the vestry. During the past year several bequests had been received and the vestry wanted to encourage additions to the fund. Senior Warden F.H. Davis reported: “We are a downtown church and cannot hope to grow as rapidly as the churches located nearer the residence districts, and the maintenance and success of the Parish, in later years, must depend largely upon the amount of its Endowment Fund.”

In 1917 the United States had entered into World War I and Trinity women immediately became busy raising money for the Y.M.C.A. to provide services to our soldiers. They also helped the war effort by knitting sweaters, helmets, socks and wristlets.

For several years there had been discussion about the method used in Trinity of renting pews. Finally in November 1919, a change was made, and Trinity became a “Free Church.” The system of collecting pew rent was abolished. A committee was appointed to call on the present pewholders, secure from them annual pledges, such pledges to be in lieu of pew rent, and to be

taken with the understanding that the present pewholders could continue to occupy their old pews.

Another problem discussed at this time was the Sunday School membership. It had been declining and a committee had been appointed to see what could be done. In January 1920 it made these recommendations:

- 1) Additional teachers be provided.
- 2) Provide additional funds for additional suitable equipment.
- 3) Hire an assistant rector who, as one of his duties, should give special attention to the growth and development of the Sunday School.
- 4) The Vestry appropriate sufficient funds to purchase a lot in Dundee, subject to the approval of the Bishop, and to erect there on a moderate sized building suitable for a mission church to be used for church services and also for a Sunday School. It was felt that a strong Sunday School could be obtained with its location being in the newer residential area. The committee felt the expense could be easily handled with the income derived from the lease of some property on Dodge Street that the Church owned.

The property between 17th and 18th Streets on Dodge Street that the church owned was the old Clarkson Hospital property. In 1909, when the hospital moved into its new building at 21st and Howard Street, the old property was turned over to the Gardner Memorial Parish House Association. That organization operated at a loss and finally in 1916, turned the property over to



Very Rev. Stephen Essex McGinley, 1922-1942
(Trinity Archives)



Canon William P. Reid Baptizing Richard Hamilton Holland II, May 18, 1975 *(Burton V. Coale)*



The Altar (*William J. Plith*)



Valerie Thorson, 1982 (*Burton V. Coale*)



oly Matrimony. The wedding of Catherine Fricke to Scot M. Bonnesen on June 9, 1979. From left to right: Gregory Bergen; Scot M. Bonnesen; Catherine Fricke; Susan Fricke; The Rev. James C. Slack, St. Philips Church, Circleville, OH.; Dr. Katherine Babcock; Becky Skiles; Bishop James D. Warner; and The Rev. Ronald Clingenpeel. (Essay Photography Studio)



Confirmation class, February 7, 1982, from left to right. Front row: Tami Nowak, Ed Schaefer, Jason McMean, Mark Flickenger, Nicole Anderson, Doris Walker, Derek Somerville, Mark Somerville, Tanya Nowak, Virginia Thomas, Bishop Warner. Back row: Dean Fricke, Chris Hill, Greg Hill, Erin Grinnell, Deborah Finger, Shawna Rubel, Lynn Rheiner, Blair Lurtizen, Courtney Mangus, Regena Lash, Darla Powell, Shawn Webb. *(William J. Plith)*



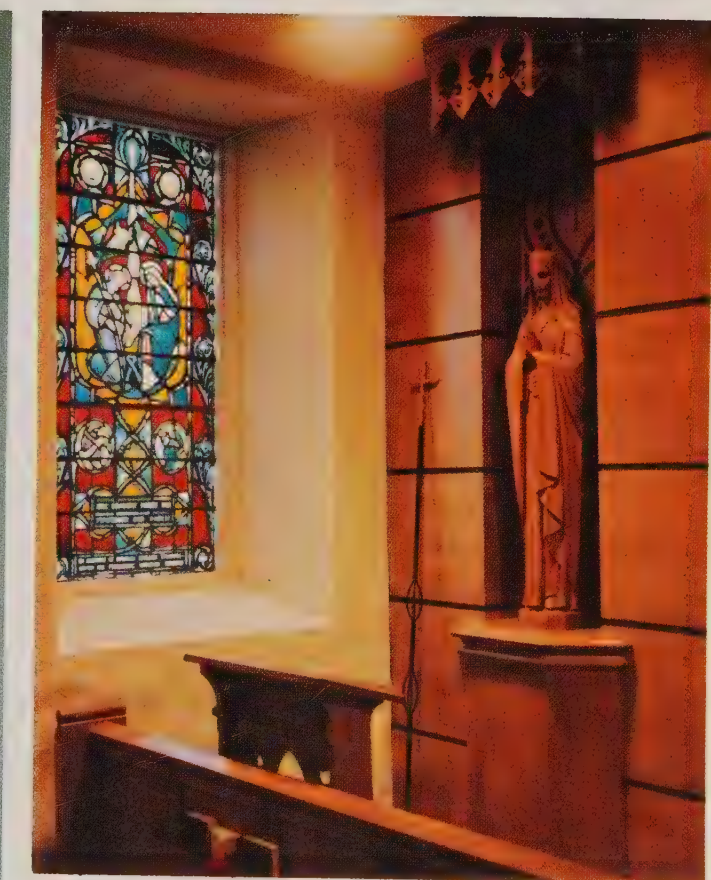
Acolytes Doris Walker, Todd Fielding, Brian Lynn. December 1982
(Margaret O'Neill)



Nativity Chapel *(William J. Plith)*



Christmas Day, 1981 (*William J. Plith*)



Nativity Chapel (*Burton V. Coale*)

Crucifer Todd Fielding, December 1982 (*Tom Jeffery*)



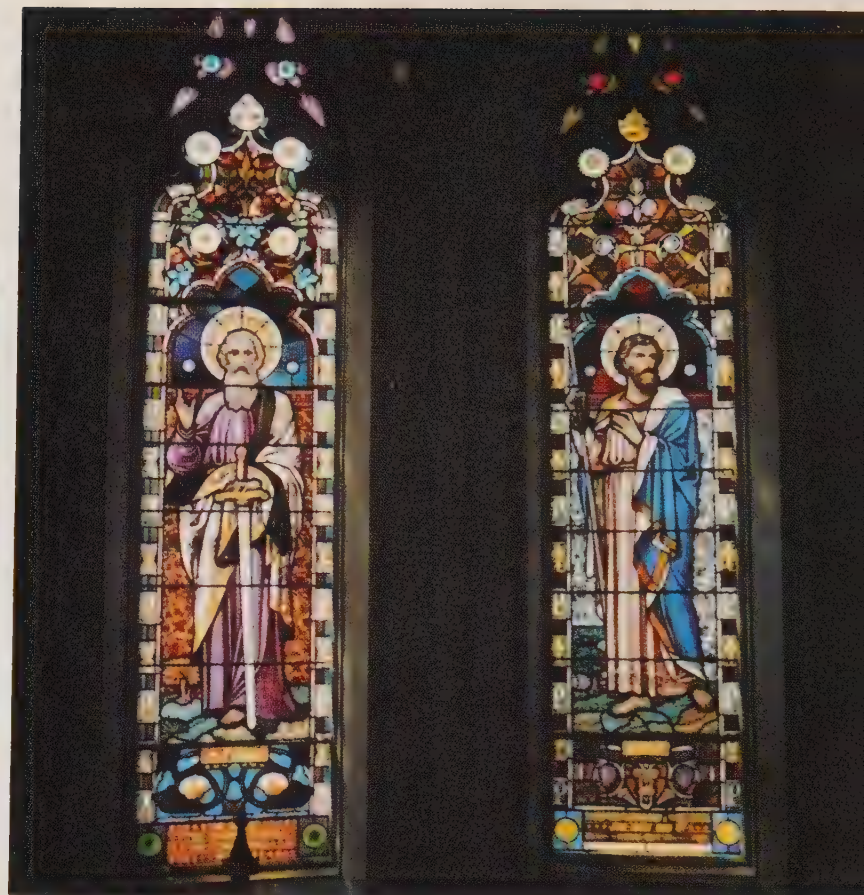
West end of the nave (Trinity Archives)



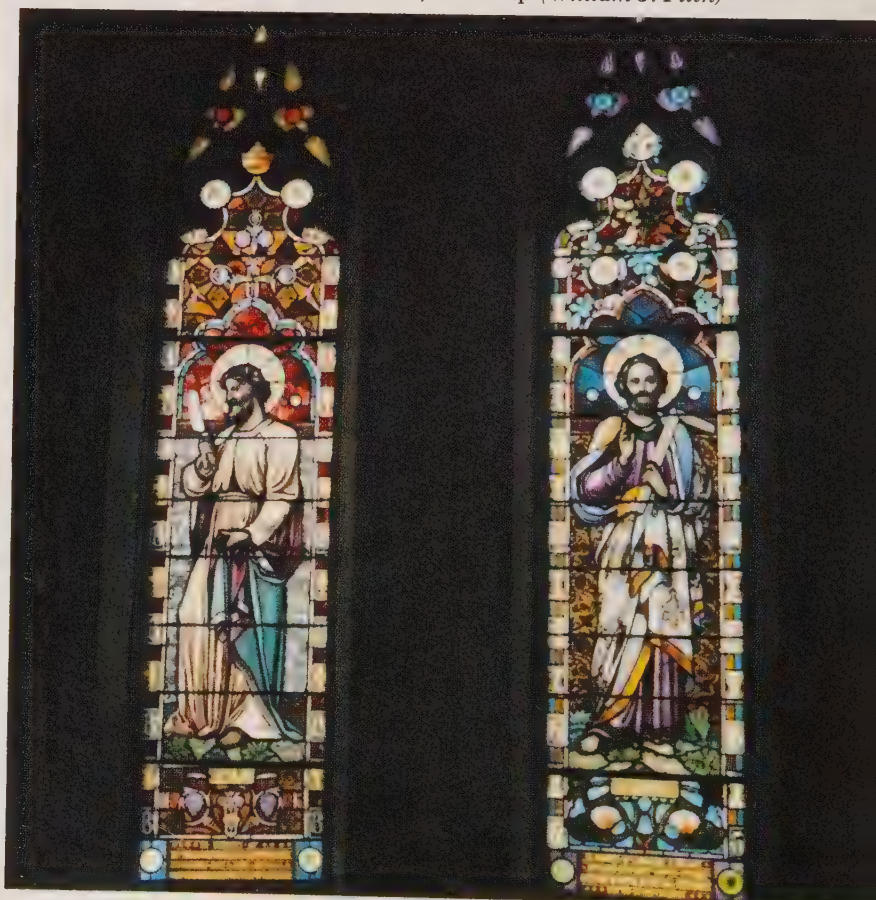
The north transept (Trinity Archives)



Pulpit detail of St. John (*Burton V. Coale*)



Apse windows: St. Paul, St. Philip (*William J. Plith*)



Apse windows: St. Bartholomew, St. Thomas (*William J. Plith*)

Trinity Cathedral providing it pay off the debt of \$32,454.44. Trinity Cathedral accepted the offer and paid off the mortgage with money taken mainly from the Endowment Fund. In 1919 the vestry leased the property on a 99 year lease at a rental of \$6,187.50 per year with an option for the purchase by the lessee.

The report of the Sunday School Committee stirred up a lot of discussion among the vestry, the bishop, and the dean. After several meetings, and at the urging of Bishop Shayler, it was decided to go ahead with the plan to purchase a lot in Dundee and to establish a Sunday School there; it to be a part of the Cathedral Parish.

In February 1921, Dean Tancock resigned due to Mrs. Tancock's poor health and moved to California. The church operated without a permanent rector for about a year, but activities continued.

There was complaint from some of the older members of the parish with respect to pews. Consequently the vestry asked the Pew Committee to see that the older families were accorded the right to sit in the pews that they had so long occupied and for which they were still making annual contributions.

In October 1921, the Rev. Stephen A. McGinley of Christ Church, Suffern, New York, accepted a call to Trinity Cathedral and was installed as Dean on Sunday, January 1, 1922. That fall the matter came up again about establishing a Sunday School in Dundee. Apparently the matter of buying a lot and erecting a building had been dropped, but Dean McGinley reported arrangements had been made for a Mission School in Dundee to start October 22nd in the home of Mr. and Mrs. W.A. Fraser. But the dean also reported a big increase in attendance downtown, the Sunday School there was now totaling 131 pupils. In November 1923, Brownell Hall gave permission for the Mission Sunday School in Dundee to be held in their new building.

For a year or more there had been discussions at vestry meetings with reference to the method of serving the wine at Holy Communion. Up to this time it had always been served out of the single cup or chalice. Several members of the congregation complained that it was unsanitary and they wanted the practice stopped. This letter explains the problem:

August 18, 1922

"I beg to be allowed to draw your attention to a practice in our ritual which I know to be unsanitary and which I believe should be discontinued and different methods substituted as soon as possible. I refer to the use of the single cup or chalice used by all in the Celebration of the Holy Communion. It has been in my mind to bring this up for discussion many times previously.

"The present method has been in use as far back as I can remember and I assume that many of you may feel the same hesitancy in authorizing a change which I have had, because of our natural attachment to old customs. But times change and we must change with them whether it is exactly to our taste or not. Take the Public Schools; the common drinking cup has passed long ago. At public fountains we see no more drinking cups. Sanitary officers have taken these steps and it seems to me we must follow or suffer the consequences.

"In discussing this with Dean Tancock on one occasion: 'Well', he said, 'do you know that alcohol is the best antiseptic we can have?' I think he was right, but the wine has less than 15% alcohol; it is diluted so that a 7 or 8% alcohol admixture would hardly fall under the class of antiseptic to which he referred. Would it not then be quite in order to take this up now and decide upon the proper steps to take to eliminate a practice which is a menace to the health of all partaking of the Holy Sacrament." W.T. Page



The old Parish House on a winter night.
(Trinity Archives)



Interior before air conditioning
(Trinity Archives)

In the vestry meeting held April 20, 1923, Mr. Page presented a resolution that the dean be authorized to administer the Holy Communion by intinction instead of by the chalice, but with the understanding that he could administer the Communion as in the past to those who had a preference for such method. It passed.

This resolution resulted in a discussion at the vestry meeting held in September. At the request of Bishop Shayler, the Chancellor of the Diocese, a Mr. Montgomery, presented an interpretation of canonical and ecclesiastical law on the relation of bishops and priests to their respective charges. After considerable discussion, the bishop finally agreed to withhold his decision until he and the dean could give it further consideration. Later, Bishop Shayler gave permission to administer Holy Communion by intinction, but only at the early service.

In June of 1927, the Rev. Thomas Casady, rector of All Saints Church, Omaha, was elected Bishop of Oklahoma. It seems that at this time there was feeling on the part of some members of both All Saints Church and Trinity Cathedral, that the two parishes should be consolidated. At the June 30th meeting of the Trinity vestry a committee of five was appointed to meet with a like committee from All Saints Church to explore this possibility. They held a meeting but there was such a divergence of opinion about a name for the consolidated church, the location which should be used, the power of the bishop over the consolidated church, as well as various other matters, that the plan died almost before being born.

About the same time some of the women's organizations reported their desire to have the parish house enlarged. The women had already had plans drawn and bids submitted indicating a cost of about \$19,000. In September approval was given to the women for this remodeling and enlarging project. The women agreed to obtain written pledges totaling \$19,000.00 before work would begin.

But Trinity was having its troubles. At the Annual Meeting held January 5, 1928, Dean McGinley reported a loss of 40 families during the year. He said there had been a gain in individual memberships, thus indicating that Trinity was becoming less a parish church and more of a downtown institution. He also spoke of the death during the year of some long-standing and loyal church people. In this, his seventh year at the parish, he asked for the need of everyone to find candidates for confirmation.

Treasurer H.W. Yates, Jr. presented a gloomy picture of the finances. The parish had suffered a deficit each year for seven years, ranging in amounts from \$2,000 to \$11,000. In addition, the Gardner Memorial property on Dodge Street, that Trinity had been forced to take back when the lessee under the 99-year lease went bankrupt, had been operating at a loss. Trinity Cathedral was now in debt in the amount of \$59,063.35; \$38,000 of this was money that

had been borrowed by mortgaging the Dodge Street property. It was voted by those attending the Annual Meeting that the Dodge Street property be sold for whatever could be obtained for it, thereby saving the cost of interest on the mortgage. Finally, near the end of the year, it was sold for \$60,000. After paying off the mortgage, accrued interest, regular and special taxes and miscellaneous expenses, Trinity Cathedral received a net amount of \$17,769.58. This was put into the Endowment Fund.

At the Annual Meeting held one year later in 1929, things looked a little brighter. The church had gone through the year with no deficit, and all bills had been paid.

The planned enlargement of the parish house came up again. The three women's organizations again discussed it. Trinity Guild passed a resolution stating that the enlargement of the facilities was needed, that the funds could be raised if all of the women's organizations would cooperate in pushing it, and that they would do all possible to encourage and support the work. The Parish Aid Society passed a similar resolution but stated that it would not be obligated for any financial aid toward the construction. However they would, as in the past, contribute its share for maintenance when the building was completed. The Woman's Auxiliary refused to make any expression on the project.

At the Annual Meeting of the parish held January 14, 1931, Dean McGinley stated that the vestry was now ready to actively push for the raising of the necessary funds to enlarge the parish house. He also reported the Sunday School now had an enrollment of 85, there was a boy scout troop with 22 members and a Young People's Fellowship group had been started with a membership of 25.

That summer the extension to the parish house was built. Total cost was not to exceed \$15,400. The ladies of the Parish Aid Society and the Cathedral Guild had raised \$9,400, and the vestry borrowed the balance due of \$6,000.

Although the parish was operating in the black, there were some problems during 1931. A severe depression was gripping the country. Collection of pledges to the church was difficult. Hard times brought other problems. It was reported that the church had been broken into eleven times during the summer and that it had been necessary to put metal guards over all windows.

There was trouble with the organ. Mr. Stanley, the organist, advised that the tracker action of the organ, which was 40 years old, would not permit any further adjustments and some stops could not be used. He presented a quotation from the Austin Organ Company to provide a new three-manual console of suitable design and all new electrical operation, to modernize the organ and make it usable to full capacity, and to include all necessary replacements and adjustments to put everything in first-class repair. The repairs would cost \$4,350. The matter was considered at the Annual Meeting held January 20, 1932. It was finally decided to purchase a new organ from the Austin Organ Company for \$8,500.



VI. The Second Fifty Years of the Cathedral 1933-1982

The 50th Anniversary of the first service held in the present cathedral building was celebrated during the week starting Sunday, November 12, 1933. At 8:00 a.m. there was a Communion service with Bishop Shayler the celebrant.

At the 11:00 a.m. Morning Prayer service there was a sermon delivered by the Rt. Rev. W. Bertrand Stevens, Bishop of Los Angeles, and at the 7:30 p.m. Evening Prayer service, the sermon was given by the Rt. Rev. H.P. Almon, Bishop of Lexington. From 8:00 p.m. to 10:00 p.m. on the following Monday, a reception was held at the Blackstone Hotel.

Two years later, in March 1935, the vestry asked the senior warden to confer with Bishop Shayler to secure for the Cathedral the privilege of administering Communion by intinction at all services in conjunction with the prevailing method. Heretofore, this method could be used only at the 8:00 a.m. service. The bishop agreed, and it was introduced after Easter.

Everything seemed to be running smoothly. At the December 1936 vestry meeting, it was stated that there had been little need to hold vestry meetings; in fact, none had been held since March of that year. But it was decided "it would be advisable to hold at least quarterly meetings regardless of whether there was any business to consider or not." At this meeting, the vestry also



Chancel from the Nave, 1939 (E.K. Langevin, *Omaha World-Herald*)



Consecration of Bishop Howard R. Brinker, 1940. Participating Bishops identified are, from left #1 The Rt. Rev. George Beecher (Western Nebraska), #2: The Rt. Rev. Henry St. George Tucker (Presiding Bishop of the Episcopal Church in the United States). #6: The Rt. Rev. Edwin J. Randall (Suffragan Bishop of Chicago). #7: The Rt. Rev. Stephen Keeler (Co-adjutor Bishop of Minnesota). #9 The Rt. Rev. George Craig Stewart (Bishop of Chicago). (*Trinity Archives*)

discussed the matter of noonday services during Lent. Owing to poor attendance in the past, it was thought that for the coming year, a concentrated effort on services during the last two weeks of Lent might produce better results. But one year later, the vestry decided to resume the noonday services.

In April 1938, Mr. Ben Stanley died. He had been the organist and choirmaster for more than 33 years. In August, Mr. Albert Sand, who for the past seventeen years had been organist at Kountze Memorial Lutheran Church, replaced him.

That same year, a new chapel was installed in the undercroft of the Cathedral. It was needed to take care of the increase in the number of church school pupils.

Dean Stephen McGinley died October 19, 1942. He had been Dean of Trinity Cathedral for over 20 years; longer than any other dean. The *Cathedral Chimes* dated October 25, 1942, said of him:

“People from every walk of life and from all faiths were attracted to him. Wherever he went he made friends who held him in high esteem and affection. Always courteous and considerate. Dean McGinley had that quality of simplicity found in all great men, a never failing sense of humor, a keen insight into the varied problems of the day. His counsel was always wise and kindly.”

Dean McGinley had helped to build the parish family. In 1922, when he came to Trinity, the communicant strength was officially reported as 442. In 1942, when he died, there were 811 communicants.



Rt. Rev. Howard Rasmus Brinker, 1940-1962
(Murray Studio)

Upon Dean McGinley's death, the vestry requested Bishop Brinker to assume charge and appoint such assistants as he might deem proper to carry on the work of the parish. He appointed the Rev. George St. George Tyner, who had been an assistant to Dean McGinley for many years and who was an Honorary Canon of the Cathedral.

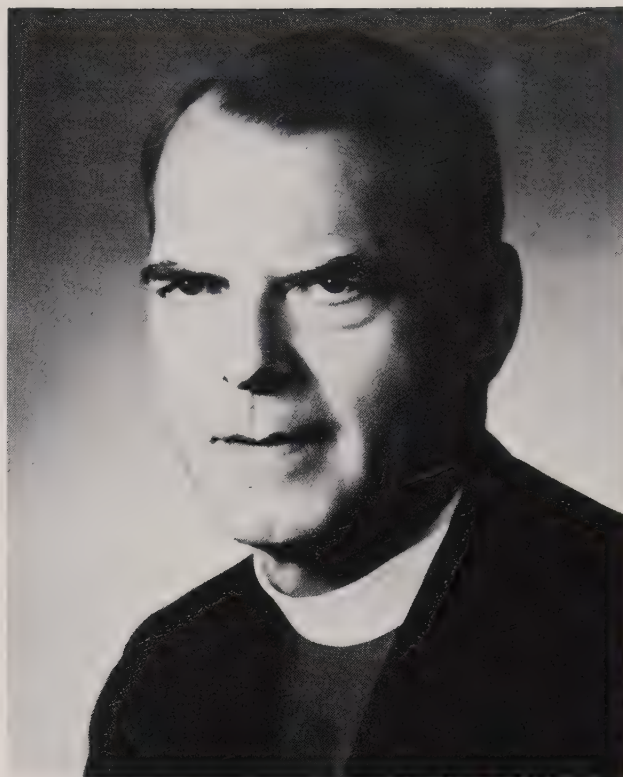
The Rev. Chilton Powell, then assistant to the rector of Gethsemane Church in Minneapolis, was elected Dean, and was installed on Ascension Day, June 3, 1943.

Bishop Brinker in Nativity Chapel (Trinity Archives)



Congregation in the late 1940's (Jack Clark)





Very Rev. Chilton Powell, 1943-1951 (*Wes Carolan*)

During that year, the organ console was moved from the south side of the chancel to the north side. But the organist, Mr. Sand, was facing another problem. He asked the vestry for a ruling so that he could gracefully dismiss from the choir those boys whose voices were changing. He received his ruling that authorized him to dismiss boys of age 14 whose voices were changing.

In 1946, Mr. Robert H. Storz, a long-time member of the parish, became interested in having a new and better chapel in the undercroft of the Cathedral. With the grateful approval of the dean



Nativity Chapel (*Trinity Archives*)

and vestry, he had plans prepared. In 1947, the beautiful Nativity Chapel was completed with the Storz family providing the funds for its construction. It was dedicated on December 18, 1947. This Chapel, in addition to being used for Sunday School services, is used daily for the celebration of the Holy Eucharist. Also many times during the year baptisms, confirmations, weddings and funerals are held there.

At the Annual Meeting held January 12, 1949, Mr. H.W. Yates, Jr. reported that the Endowment Fund amounted to \$85,022.92. The dean reported that the communicants totaled 1,034. The Church School was doing well. It was filling the new chapel to capacity and was looking forward to completion of a Children's Chapel for the three primary classes which was to be constructed on the ground floor of the parish house. There were 196 pupils, 23 regular teachers, 3 assistants, and 13 substitute teachers; a grand total of 235 members. Of this number, 25 were new pupils, having enrolled since September.

But further investigation showed extensive work was needed on the Cathedral and parish house. In April the vestry decided to proceed with a complete rehabilitation of the property. A loan of \$60,000 was obtained and work commenced. The outside work was completed by late 1950 and work on the inside began the next spring. There was to be rubber tile flooring under all the pews in the nave and in the choir, full new carpeting in the aisles and up to the altar rail, and foam rubber cushions with mohair covering for all pews in the nave. It was also reported that a study was being made and contracts would be let for special decorating on the walls and ceiling of the choir and sanctuary in addition to repainting the walls in the nave.

By now there was a church school choir. During the year 20 cottas and 10 beanies were made for the choir. The cottas were made by members of Trinity and Martha Guilds, and beanies by St. Anne's Guild. Besides its regular singing, this choir sang carols just before Christmas at Fontenelle, Nebraska Children's and Immanuel Homes.

And the Cathedral was bursting with strong active organizations. These included St. Hilda's Guild, Business and Professional Woman's Club, St. Anne's Guild, Martha Guild, St. Mary's Guild, Trinity Guild and the Altar Guild. But the Parish Aid Society had now become inactive. The Woman's Auxiliary now in the middle of its third year took as its purpose to increase the effectiveness of the church work accomplished by the women of the parish. The



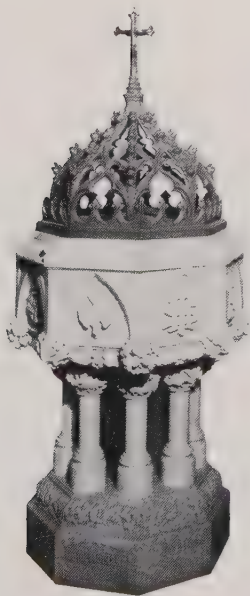
Second major restoration
1972 (Trinity Archives)



Junior Choir (*Trinity Archives*)

programs were carried out by the officers, the chairpersons of 13 standing committees, and the chairpersons of the 8 guilds. There were other active organizations too, such as the Choir, Young Churchmen, Committee on Evangelism, Lay Readers, Ushers, Keymen for Every Member Canvass Promotion, Cathedral Club and a new Men's Club.

In May a plan was worked out to paint the interior of the Cathedral, a job that had to be done before redecoration of the sanctuary and the choir area. At the same time memorial



Baptismal Font (*Walter S. Craig*)



Chancel before 1951 (*Walter S. Craig*)



Confirmation Class, 1951 (Jack Clark)

plaques on the walls were to be moved and the baptismal font was to be relocated from in front of the lectern to a position in front of the north door. Each family was asked to join in a "Bucket of Paint" campaign: to donate \$10 for a bucket of green paint, or \$25 or more for a bucket of gold paint. But smaller gifts were welcome; help was wanted from everyone. An envelope was mailed to each family for its family gift, and in addition, a special envelope was enclosed so each child could add "a Drop in the Bucket" and have the pleasure of helping paint his church. There were no special assessments, no telephoning, no pestering.

On June 17, 1951, Dean Powell announced he had been elected to the office of Bishop of the Diocese of Oklahoma, and offered his resignation effective the date of his consecration.

Meanwhile the decoration of the church went on. The painting of the walls in the nave was finished. A specialist in church decorating, Rambush of New York, who was doing work for the Roman Catholic Diocese of Omaha, was hired to design, supervise and complete the decorating work. In June, when Mr. Rambush was in Omaha, he prepared sketches of his recommended changes. The changes that he proposed were considered quite drastic by some members of the cathedral parish. All woodwork in the chancel was to be made lighter, some gilt was to be put on the reredos. The dean's stall was to be removed and the memorial plaques were to be removed from their frames and relocated.

On July 12, 1951, the vestry met to make an inspection of the work in progress at the Cathedral. Apparently the changes being made caused a bit of commotion, as a series of motions for changes were immediately made and approved on the spot. It was moved, seconded and approved that:

1. The baptismal font be returned to its original position in front of the lectern but without the platform originally under it.
2. The memorial plaques be left in the places in which they were originally located.
3. The dean's stall be reinstalled in the chancel.
4. The altar be kept approximately the same shade as it originally was, and to have Rambush submit a scheme to the vestry with sketches before he started redecorating.
5. No provision should be made to install any sanctuary lamp in the chancel.

Exactly one week later, on July 19th, the vestry met again at the Cathedral and apparently they had second thoughts. They moved, seconded and approved:

1. The Decorating Committee, Building Committee and the Color Committee have final say as to the approval of Mr. Rambush's plans.
2. The baptismal font remain where it had been newly located at the north door.
3. The memorial plaques remain in the new relocated positions.
4. The reredos be gilded in accordance with Mr. Rambush's recommendations.
5. Any recommendations of the Building Committee, the Decorating Committee, and the Color Committee to follow the Rambush color scheme be approved.

The vestry, however, again requested that the dean's chair be reinstalled in the chancel and that no sanctuary lamp be placed in the church.

The next month at the August meeting, Dean Powell asked the vestry to reconsider their resolution that the dean's chair be put back in the chancel. He said that the dean's chair was too big and its canopy ran up into the windows and it hid the credence table. He stated that a cathedral is built with two primary purposes in mind—one, to house the altar, and two, to house the bishop's chair. He felt that the dean's chair, being of the same size as the bishop's chair, detracted from the purpose of a cathedral building. After considerable discussion, the vestry settled this problem by giving instructions to the Building and Grounds Committee to raise the bishop's chair four to eight inches and to color or apply gold leaf to the bishop's insignia located on the canopy of the bishop's chair.

Dean Powell left in October 1951 to assume his duties as bishop of the Oklahoma Diocese and services in the Cathedral were handled by Bishop Brinker and Canon George St. George Tyner. In December, the Very Rev. Arthur C. Barnhart, Dean of Gethsemane Cathedral at Fargo, North Dakota, was elected to fill the vacancy of Dean of Trinity Cathedral. He arrived in Omaha on February 15, 1952, and was installed on the evening of May 11th.

Finances were a problem again. For the past three years pledges had been static, plate collections had been on a downward trend, and expenses had been going up. The income was not equal to the budgeted expenses. Approximately a 29% increase in total income would be necessary just to meet the budget for the year 1953. The parish had spent over \$150,000 on rehabilitation and improvements during the previous several years and there still was a debt of about \$67,000.



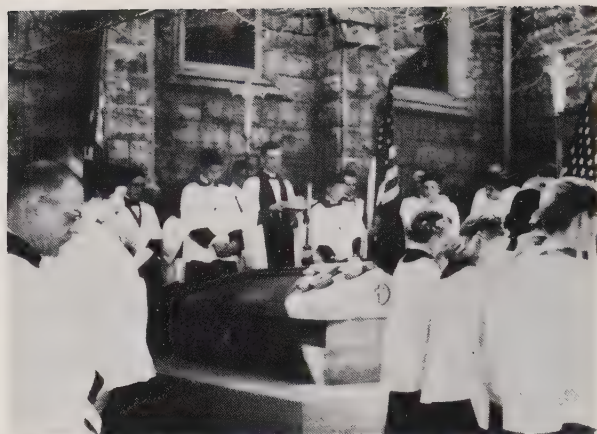
Bishop Brinker, Dean Barnhart (*Photographers Associated*)



Very Rev. Arthur G. Barnhart,
1952-1956 (*Trinity Archives*)



Acolytes (Trinity Archives)



Blessing Relocation of Bishop Clarkson's Grave, 1955.
Dean Barnhart with Thomas L. Davis and Bruce R.
Lauritzen, great-great grandsons of Bishop Clarkson.
(Trinity Archives)

As soon as he arrived, Dean Barnhart began working to increase the church school program. He had obtained permission from the vestry to employ Canon Thomas Johnson, who spent much of his time working with the young people. The Young People's Fellowship for high school students was organized in the spring. It held meetings in the parish house on alternate Sunday evenings. A Junior High Club composed of 7th & 8th grade students was organized in the fall. It held its meetings in the parish house every other Sunday evening, alternately with the high school youth group. Canon Johnson was also active with the Young Churchmen's Choir, and with St. Vincent's Guild for acolytes. He started a small group of young working men and women who came to the chapel for Evening Prayer each Monday, and afterward ate supper together. Although Monday was their day of meeting, they called themselves the Thursday Evening Club.

The canon complained of the lack of space in the parish house for any expanded church school program. Dean Barnhart also had been complaining about this ever since his arrival, and in his address to the Annual Parish Meeting held January 29, 1953, he stressed the need for a new building for the Sunday School classes. This was further emphasized when in February the Omaha Fire Department made an inspection and banned the use of the third floor of the parish house for meetings unless a fire escape be installed.

The Every Member Canvass, using as their theme "Proportionate Giving," picked up the



Congregation after 1951 (Trinity Archives)



Acolytes 1954 (Trinity Archives)

cry, when they made a list of needs and hopes for the church that included new Sunday School facilities. Other hopes on the list included the establishment of an endowment fund, provisions for more missionary work, and no debt in 1956, the one hundredth anniversary year of the church. The fund drive was a success. The dean's report at the Annual Parish Meeting held January 28, 1954, showed membership was increasing. There were now 1,204 communicants. The liabilities of the parish had been reduced during the year from \$50,177.63 to \$24,403.70. Pledges were at an all time high. But the main thing on Dean Barnhart's mind was the hope for a new parish house. He told those at the meeting:

"One of the greatest problems we will have to cope with is that of plant. Later tonight you will see slides showing the majestic beauty of our Cathedral and the dinginess of the facilities we have to engender our parish family life. These only tell half the story. We need desperately an adequate plant simply to survive as a parish family in a downtown location, and we **can** do it—a parish which has spent in the past ten years over a quarter of a million dollars to rehabilitate its plant to make it the most beautiful house of worship in the city, can do it! I like to envision that, having the oldest church in the city, we will also have the newest and most adequate parish house—that having deep roots in the life of the city, we also have the finest flowering. That we are not simply an antiquarian society, but that we bear the fruit of a living faith.

"Here we are in 1954, our city's centennial, with only one tenth of our communicants present at our Annual Parish Meeting—thank God no more are here (its difficult to eat sitting on someone's lap). In 1956, our Centennial as a parish family, we should entertain the Diocesan Council, perhaps the Provincial Synod, and have a parish meeting on our own premises really representative of our strength. I hope someone will say, 'yeah, let's get going!'"

Following the Annual Meeting, a "Spade Committee" was formed to study the parish house problem. In May their report was made to the vestry. A survey had been made and a great majority of the parishioners felt strongly that the present parish house was too small, not conveniently arranged, unattractive, expensive to maintain, and a fire hazard with attendant



The Cathedral about 1940 (*Murray Studio*)



Easter Altar (*Trinity Archives*)

danger of panic. They also felt a new, modern parish house would contribute to the spiritual growth of the young and to the interest and loyalty of adult members.

Six possible solutions were studied and conclusions made:

1. An addition to the present building. This would provide some additional space but the resulting structure would still be poorly arranged, unattractive, expensive to maintain, and hazardous. To do this would be a makeshift solution.

2. Purchase the adjoining Douglas Printing Company building. If it could be done for a reasonable price, it was felt this would be worth considering. Discussions were held with Mr. Douglas, but he was not interested.

3. Purchase of the parking lot east of the cathedral property. It was learned that two groups besides Trinity were interested in purchasing this property for development. It was felt that to outbid all others would take such a large part of any over-all building budget, that the amount left for construction would be entirely inadequate.

4. Purchase of the parking lot across the street west of the Cathedral with or without S.S. White Dental building just west of the lot. At a meeting with the owners of this property it was made clear that neither of these properties were for sale.

5. Construction of a new cathedral at an outlying location. It was felt this type of project would probably involve a several million dollar building program. It was suggested that the present Cathedral property might be sold to help launch such a program. These possibilities had been weighed a few years previously at the time the Cathedral was redecorated and the \$150,000 was spent on the building restoration. At that time it was concluded that Omaha should continue to have a downtown Episcopal Church for as far into the future as one could look, and a commitment was made that no consideration would be made to moving or to selling the property. The Spade Committee felt the same way; but, because of the desire to retain Trinity's present character as a family parish, this solution should be reconsidered.

6. Razing the present parish house and constructing a new one on the same ground. This appeared to the Committee as the only satisfactory solution to the problem, but only if the new building would be large enough, conveniently arranged and so designed that it would not detract from the appearance of the Cathedral.

The Spade Committee estimated requirements of 36,000 square feet compared with about 7,000 square feet of usable floor space in the existing building. These figures included an area that could be used by the bishop for diocesan offices. If the bishop did not wish the space, it would be eliminated.

The vestry unanimously approved the report and referred it to the Building Committee to have it select a competent staff from the parish to employ an architect to submit preliminary plans together with estimated costs.

On November 2, 1954, a special meeting of the vestry was called to discuss the problem. Mr. Leo A. Daly, architect, was present and advised that to provide the space recommended by the Spade Committee would require a 7-story building at an estimated cost of \$800,000, and by the time it was properly furnished and equipped, the figure would approach \$1,000,000. He also reported on the condition of the cathedral building itself, and advised that with an 80 year old structure, if it were to be maintained in top condition, substantial expenditures would have to be made annually. In addition, he pointed out the serious condition of the foundation and footings, and advised that the tower was out of plumb, and that this matter should be given early attention. Correction of the footing problem alone was estimated to cost \$30,000 at a minimum.

After considerable discussion, the Spade Committee was requested to re-examine the entire matter of improvements to the parish house, repair of the Cathedral, and consideration of the

advisability of relocation. The Committee was also authorized to appoint additional members of the parish to the committee to include all interested points of view. It was empowered to employ such competent professional advice as it deemed necessary.

The enlarged committee made a report at the December vestry meeting. A further study of space needs had been made and it felt that satisfactory arrangements could be worked out in a building consisting of 20,000 square feet. This would result in a three story building. Based on a cost of \$15.00 per square foot, the new building would cost about \$300,000. The Committee was then authorized to employ architectural assistance to obtain an accurate appraisal of the cost, and to prepare a drawing of a 20,000 square foot parish house, and to present the proposal at the Annual Parish Meeting.

Mr. Karl Kharas, chairman of the Spade Committee, gave a 15-page in-depth report at the Annual Parish Meeting held January 18, 1955. After discussing all the other alternatives, he presented the plans of the new parish house on the same location as the present one. He stated that the present parish house was used far more extensively than the church itself, being used every day of the week, and in addition, many evenings. With reference to the Church School, he reported there were eighteen Sunday School classes but only nine rooms. The rooms were used on a "two-shift" basis — half in chapel, the other half in classes for 30 minutes, then vice versa for 30 minutes. The classes were held in "strange places"—two in the dining room, one in the



Junior department, 1956 vacation church school
(Trinity Archives)



Church School class in kitchen of old Parish Hall
(Trinity Archives)

kitchen, one in the dean's study, one in the assistant's study, one in the Guild Room, two in the sun room, one in the library and one in the clergy vesting room. There was only one teenage class and no adult classes because there was no room. As an example of the size of some of the rooms, he stated that a 4th grade class of nine girls met in the library and there was barely enough room to set up a card table. Each girl had a workbook, but there was room on the card table to open up only two of the workbooks. Mr. Kharas stated that the Spade Committee had presented to the architect a plan for a four-level building to include about 20,000 square feet of floor space and had received an estimated cost of \$290,000. The report was accepted with a rising vote of thanks.

As a result of the enthusiasm shown by members of the parish, the vestry, at their February meeting, settled this matter with a very important decision. They unanimously approved this resolution:

“Be it resolved that it is the consensus of the Vestry that Trinity Cathedral remain at its present location at 18th and Capitol Avenue.

“Be it further resolved that suitable parish facilities be constructed at that location to adequately meet the needs of the congregation.”

The fund-raising canvass opened March 2, 1955, with a Loyalty Dinner and closed on April 15th, forty-four days later. The total amount subscribed was \$210,034.50. Arrangements were then made to borrow \$150,000. This was later increased to \$200,000 when it developed that the final cost of the building totaled \$335,000.

In order to make room for the new parish house, the graves of Bishop Clarkson and his wife, Meliora Clarkson, were moved from the south side of the Cathedral to the north side. Then in May a contract was signed with the architect, Noel Wallace, to prepare plans and construct the new building. Final plans called for a building of two stories and undercroft to be of a modern-style Gothic design that would complement the Cathedral, but at the same time would retain its own individuality.

Arrangements were made for the Sunday School to be held in the Chamber of Commerce rooms until the completion of the new parish house. The pre-school department was to meet in the cathedral undercroft, and the Nursery School was to be discontinued for the duration of the construction period.

The decision to build the new parish house had created some dissatisfaction with some members of the parish, and when the drive for funds started, these differences became more marked. Dean Barnhart apparently felt that part of the dissatisfaction of these parishioners was directed at him because of his enthusiasm for the project. Perhaps feeling it was best for Trinity Cathedral and for himself, on June 19, 1956, he tendered his resignation to be effective August 31st. He had accepted a position on that date with the Philadelphia Protestant Episco-



Very Rev. Robert G. Hewitt, 1956-1968 (*Trinity Archives*)



The Cathedral in downtown Omaha 1982 (Tom Jeffery)

pal City Mission. The resignation was accepted with regret by the vestry. Bishop Brinker paid tribute to Dean Barnhart, pointing out that under his leadership, the new parish house had taken form and construction started, that attendance had reached the highest level in the history of the church, and that other Cathedral activities had benefited by his unselfish devotion to duty.

In October, the Rev. Robert G. Hewitt was elected Dean of Trinity Cathedral. He had been serving in the Nebraska Diocese for several years, most recently as pastor of St. John's Church, Broken Bow, and in addition, priest-in-charge of missions at Callaway, Cozad and Farnam. He was installed Dean of Trinity Cathedral on December 2, 1956.

The new parish house was completed sufficiently that the 100th Annual Parish Meeting could be held in it on January 31, 1957. But the need now was to complete work in the undercroft of the Cathedral to tie it in to the parish house, and to raise funds in order to equip and furnish the new building. At the Annual Meeting, the Woman's Auxiliary presented the vestry with \$10,000 to help with this. Mr. Denman Kountze, who had worked hard on the building project, died January 9, 1957, and by February memorials had been sent in to the Cathedral totaling over \$4,000. At the request of the Kountze family, this money was added to the fund to purchase equipment and furniture for the Sunday School rooms.

The work on the parish house and the cathedral undercroft was finally completed in May 1957 in time for the Annual Council of the Diocese, and also for the Provincial Synod, both meetings being held at Trinity. The building was dedicated by Bishop Brinker at the Annual



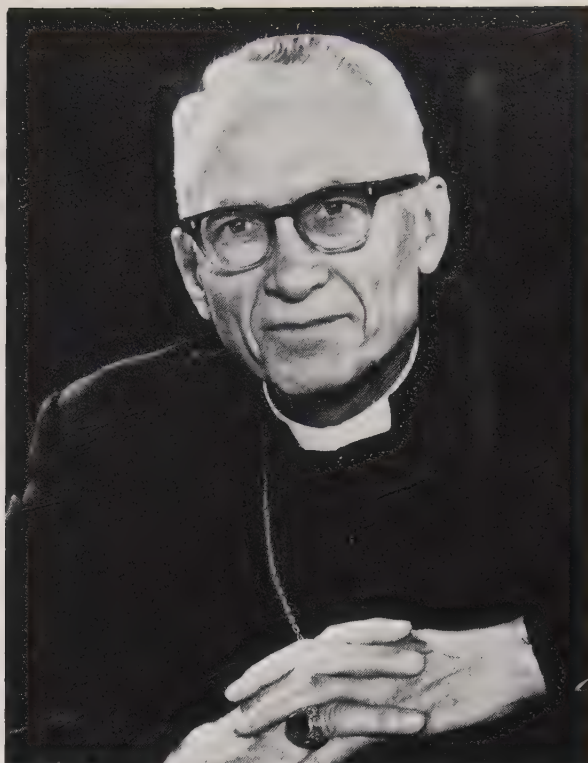
New Parish House dedicated May 1957
(Trinity Archives)

Council Meeting.

At the Annual Parish Meeting held in January 1958, the first year of the new parish house, it was reported there were 220 children registered in the Church School. There were 94 families identified with the Church School, of which 72 were Trinity families and 22 were non-Trinity families. Dean Hewitt listed the total number of communicants as 1,204, or a loss of 23 communicants during the year. Although there were 24 persons who transferred in, there were 66 who had transferred out. The size of the transfers out was no doubt caused by unhappiness caused by the decision to build the parish house. To counteract this, the dean proposed an outreach program. He asked for the reactivation of the Cathedral Club and of the Evangelism Committee.

In 1959, the Woman's Auxiliary changed its name to The Women of Trinity Cathedral and every woman in the parish was automatically a member of the new organization. And, as usual, the women had been busy. Hymnals had been sent to the Mission Church at DeWitt; clothing and books were sent to St. Mary's School for Indian Girls and to the Rosebud Mission in South Dakota; scrapbooks went to the Children's Therapy Center in Omaha, and small toilet articles to the University Hospital; gifts and holiday remembrances throughout the year were sent to the children at the State Hospital at Beatrice; 2,000 bandages were made for the Visiting Nurses Association; and clothing and layettes were made for the Salvation Army and the Visiting Nurses Association. The women received their income from the annual Country Fair held in September at Brownell Hall and from spring and fall rummage sales. In addition, the various guilds raised money with such activities as the Salad Bar and Antique Sale; Spring Luncheon and Style Show; the catering of wedding and other receptions; and sales of pecans, dish towels and other items. Funds were given for various parish needs which included \$300 to the Altar Guild to purchase needed equipment, and \$1,000 to the vestry to be applied on the parish house debt.

Bishop Brinker retired February 1, 1962, and was succeeded by Bishop Rauscher. The Rev. Russell T. Rauscher had been elected bishop coadjutor in January 1961 and was consecrated bishop on May 2, 1961.



Rt. Rev. Russell Theodore Rauscher, 1961-1972
(Trinity Archives)

That summer it was hot, and as a result a group of the parishioners raised the necessary funds to air-condition the cathedral building.

During the 1960's the nation became active in movements to promote minority rights. Anti-discrimination in the schools, equal rights for women, the right-to-work and equal opportunity for all became the catch-words of the day. A communication from the Omaha Council of Churches on racial attitudes was sent out asking what each church was doing on the question of



Deaconate Ordination of Franklin B. Dalton and Leonard C. Claxton on February 24, 1966. Back Row: The Very Rev. Robert G. Hewitt (Dean of Trinity Cathedral), The Rev. Dale C. Rogers (Chaplain of Bishop Clarkson Memorial Hospital, Omaha), The Rev. Frederick F. Muller (Rector at St. James', Fremont, Nebraska), The Rt. Rev. Russell T. Rauscher (Bishop of Nebraska), The Bishop's Chaplain (unidentified), The Rev. William P. Reid (Rector at St. John's, Omaha), The Rev. Richard F. Miles, Jr. (Rector at St. Luke's, Plattsmouth, Nebraska), The Rev. Jerry S. Jones (Curate at All Saints, Omaha). Front Row: The Rev. Edward S. Brightman (Rector at St. Phillip's, Omaha), Unidentified, John David Strom (Postulant for Holy Orders, Trinity Cathedral), The Rev. Dalton, The Rev. Claxton, The Rev. Marshall V. Minister (Rector at St. Martin's, Omaha). (Trinity Archives)

integration. The vestry passed a resolution stating "that Trinity Cathedral has always been, and is, and will be a church that welcomes people of all races here, both as worshippers and as members, thus affirming our Christian belief in the essential brotherhood, under God, of all mankind."

There had been no growth in the number of communicants for several years and there were serious questions as to the future for Trinity Cathedral. In February 1964, the vestry met in special session to discuss long-range planning: to lay ground rules, review ideas, and explore changing conditions that would affect the Cathedral. Dean Hewitt remarked that "the city has moved beyond Trinity Cathedral, but we are still carrying on as a family parish church. Other city churches around the country are taking on inner city projects such as day nurseries, facilities for the elderly, improving race relationships, etc." The dean then asked, "Do we need to adapt our operation to the inner city too?"

The consensus of the vestry was that it would be a mistake for Trinity to duplicate the efforts of any of the United Community Service agencies, and that whatever was done, should



Women of Trinity's Country Fair 1964, The Rev. Staley P. Hackley, Stephen Hackley, Charles Hackley, Mrs. Charles Green, Charles Green (Trinity Archives)



Christmas Pageant (Trinity Archives)

be in addition to those functions as a family parish. Bishop Rauscher expressed the opinion that Trinity should undertake a program which would assure that it remain a downtown church, whether or not it remained the Cathedral Church. The vestry agreed that before they could give serious consideration to a long-range planning program they would need to know more about the direction the core area of downtown would take. It was felt that there were more young couples and more retired people beginning to move into the downtown area and plans should consider this trend. Dean Hewitt was asked to attend a Deans' Conference in Chicago and bring back thoughts on the problems and the activities pursued by other downtown churches. An intensified evangelism program was also proposed.

In spite of these worries, things were progressing. In March 1964 it was reported that the mortgage had been reduced to about \$95,000. Total receipts for the first three months were about \$5,500 ahead of the previous year. The lovely gardens on the west and north side of the Cathedral were begun by a generous donation from Dr. and Mrs. J. Hewitt Judd. The gardens and landscaping were completed with monetary gifts from descendants of Bishop and Mrs. Clarkson, Mrs. Helen Roberts, Mr. and Mrs. John Davis, and Mr. and Mrs. John Lauritzen. The gardens continue to be a quiet restful place in the downtown area. A gift of \$2,500 was given to air-condition the Nativity Chapel. The Endowment Fund received a big lift by a bequest of



Altar Guild Directoresses: Mrs Albert Sand, Mrs. Gerald D. Hogan (Trinity Archives)



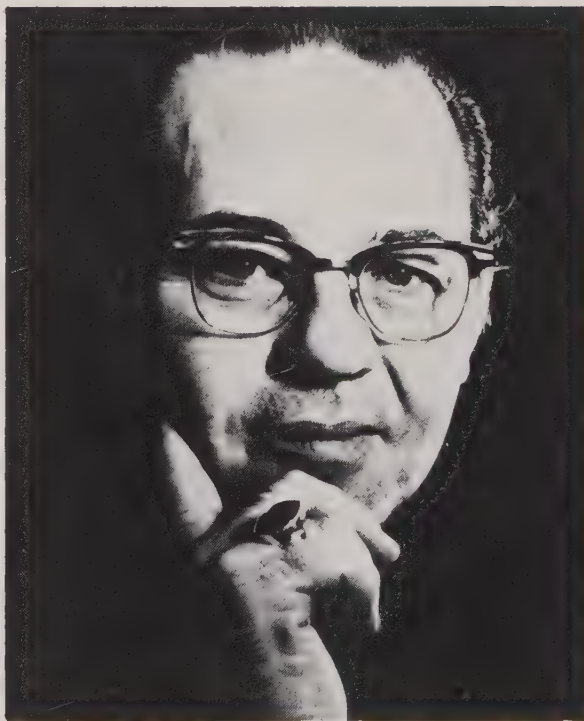
All Souls Mission, Congregation for Deaf 1969, which met at Trinity. The Rev. William J. Shattuck, Dean Davies (Trinity Archives)

\$60,000 from Sara Vore Taylor. In 1966 the elevator was installed in the parish house, and during the next year, the parish house was air-conditioned.

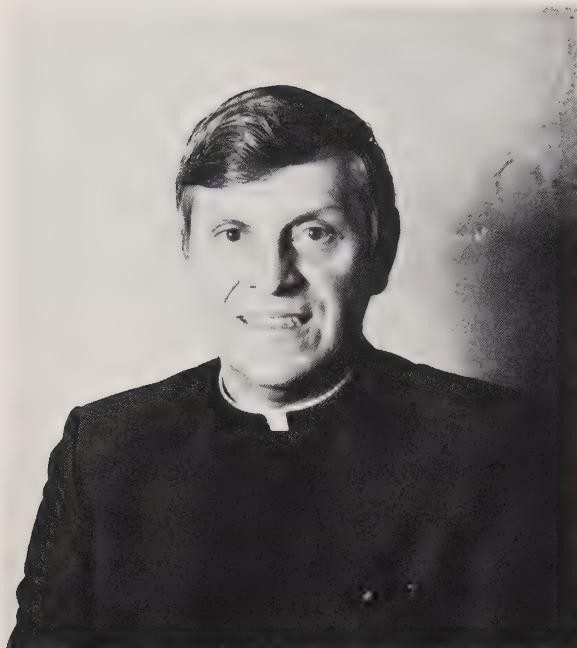
But in February of 1967 there was concern when it was reported that the five columns at the northwest part of the nave of the Cathedral all tilted from a minimum of 1.4 inches to a maximum of 3.2 inches. The cause of the tilting seemed to be that the bell tower was too heavy for its foundation, and it was leaning north and east and pulling the building off center. An inspection by a structural engineer indicated that the tilt had occurred a considerable number of years ago as the soil under the foundation of the tower had consolidated. But there was no evidence of further settling having occurred during the last number of years.



Very Rev. A. Donald Davies, 1969-1970 (Trinity Archives)



Rt. Rev. Robert Patrick Varley, 1972-1976 (S.S. Elliston)



Very Rev. John J. Fricke II, 1970-present
(William J. Plith)



Rt. Rev. James Daniel Warner, 1976-present
(William J. Plith)

Dean Hewitt tendered his resignation in July 1968, to be effective September 1st. He had accepted a call to become rector of Grace Church, Colorado Springs, Colorado. He had been dean of Trinity for 11½ years and he felt a change in leadership at Trinity would be of benefit both to the parish and to himself. It was accepted with regret.

The Rev. Donald A. Davies was selected as his replacement. He accepted the call and moved to Omaha the middle of December 1968 where he was installed Dean of Trinity Cathedral on January 5, 1969. He was previously the Associate Professor of Christian Ministries at Seabury-Western Seminary. His stay was very short as he was elected Bishop of Dallas on April



Baptism of Heather Anne Ash. Deacon Evan Ash, Dean Fricke, 1975 (Burton V. Coale)

2, 1970. He thus became the fifth dean of Trinity to be made a bishop. The previous deans who became bishops were Garrett, Millspaugh, Beecher and Powell.

This same year, for the first time in the history of Trinity Cathedral, a woman was elected to the vestry. Betty (Mrs. Ben J.) Berg was the first to break this long-standing tradition that a vestryman was a vestry **man**.

The Rev. John J. Fricke II, who had been the assistant to Dean Davies since June of 1969, was installed dean on September 13, 1970. He had originally come from the Church of the Holy Cross located at Northville, a suburb of Detroit, Michigan.

One of the last acts of Dean Davies, before he left Trinity, was to eliminate the Morning Prayer that had formerly been used at some of the 11:00 a.m. Sunday services. Thus the Communion Service became the service at all regular Sunday services. This brought up com-



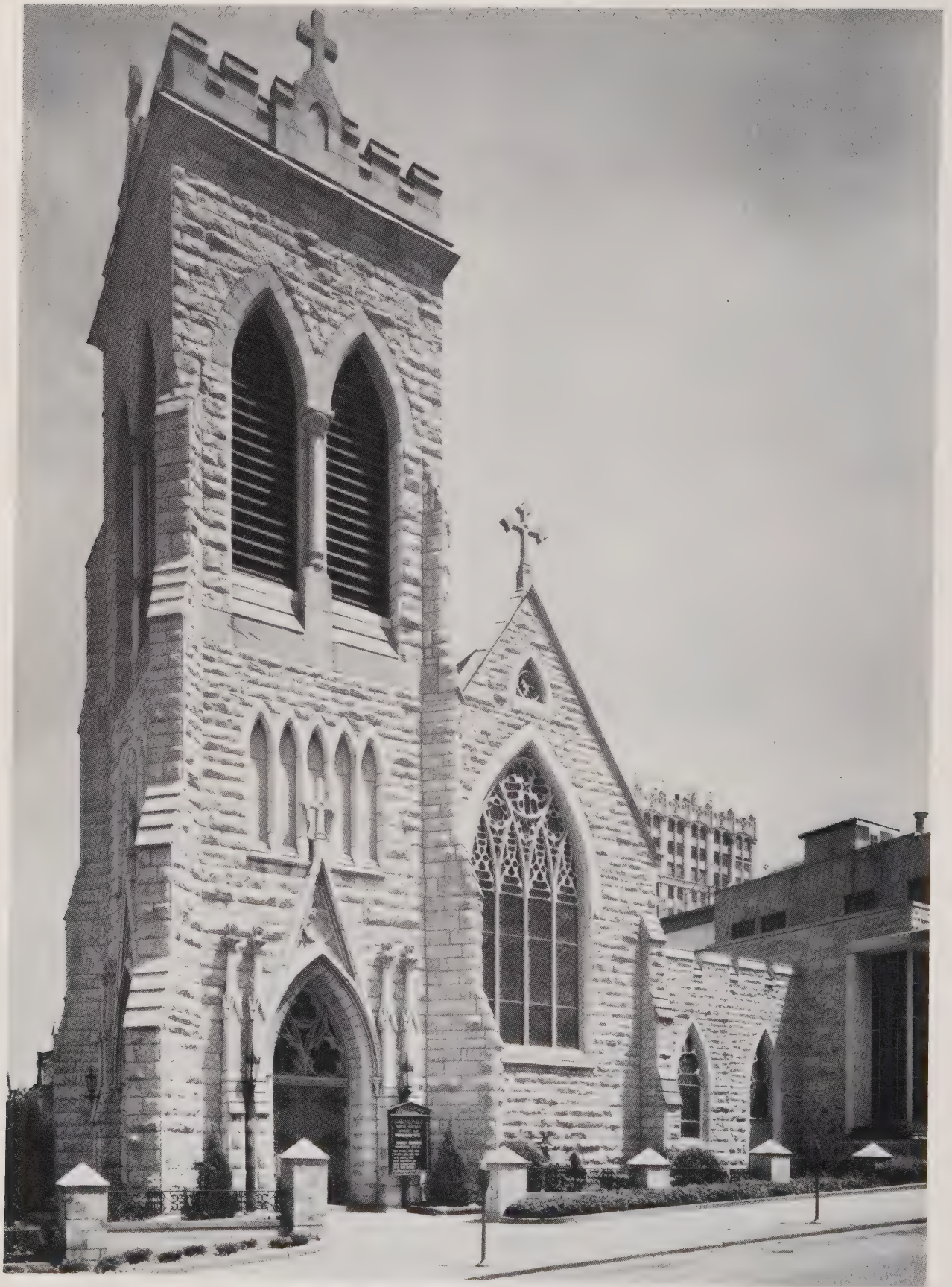
Omaha Pantry Program 1980, Dean Fricke, Mrs. Burton V. Coale, Father Holland, Oliver Plymate, Father Reid (Burton V. Coale)



The Emporium, Mrs. J. Jay Keegan, Mrs. Earl C. Sage (Trinity Archives)



Visiting Clergy: Dean Hewitt, The Rev. Ernest Secker, The Rev. Moses Oyiulade (Trinity Archives)



Trinity Cathedral today (*Lynn R. Meyer*)



Summer in the City 1979, lunch hour music, Bill Crouch
(Burton V. Coale)



Summer in the City 1979, artist's demonstration
(Burton V. Coale)



Summer in the City 1979, sales display,
Mrs. Thomas E. Williams (Burton V. Coale)

plaints by some of the parishioners who had grown to love the Morning Prayer worship service. In 1971 this was brought up and thoroughly discussed at vestry meetings. Bishop Rauscher asked that the Communion Service be continued and explained that the cathedral should be the liturgical leader of the Diocese and, as such, should use a service that was "Altar Eucharistically centered."

Dean Fricke took up the challenge of a broadened ministry. As a result, big, important things have been happening. There has been a tremendous amount of activity at Trinity.

General overall repairs to the physical plant were required. Over \$150,000 was raised and spent in renovating the Cathedral and parish house. The roof was repaired, windows were reframed and resealed, the floor of the Cathedral was reshored, plastering was repaired, and the Cathedral was repainted both inside and out. Supplemental lighting was installed, new carpet-

ing was laid, and the woodwork, pews, and doors were repaired and refinished.

With the premises in first-class condition, Dean Fricke, with the assistance of his staff, the vestry and the women's organizations, embarked on a new broadened scope of service and outreach. This has not only resulted in enhancing Trinity's public image, but it has also been a major factor in its survival as a strong, viable church.

Listing some of the diverse city groups that have used the cathedral facilities gives a good idea of how much Trinity has become a part of the life of Omaha. Some of these groups are:

Visiting Nurse Association
Omaha Area Council on Alcoholism
University of Nebraska at Omaha
Two choral groups
The Red Cross
New Citizens
Community Bible Study Group
Omaha Food Pantry



Summer in the City 1979, Strategic Air Command Band (Burton V. Coale)



Church School 125th Anniversary, May 23, 1982 Back Row: Robert Farris, Mrs. Robert Farris, John Kreck, Mrs. John Kreck, Mrs. Varro H. Rhodes, Philip Pierce. Front Row: Benjamin Pierce, Jeremy Van Houten, Stephanie Davis, Elizabeth Kreck (Tom Jeffery)



Blessing of the Animals 1982, The Rev. Kenneth J. Finger (Tom Jeffery)



Fellowship. Gary Hamsher, Mrs. George Schaefer, 1982 (Tom Jeffery)

Our own cathedral family, of course, has first priority on the facilities.

The outreach program of "Summer in the City", which was started in 1974 by Father David Holland and Mrs. Karl Kharas, has been a tremendous success. About one hundred parishioners are involved in the program which runs for six weeks each summer, and more than 6,000 people attend each year.

On May 25th 1880, the cornerstone of the present cathedral building had been laid with appropriate ceremonies, and in 1980, one hundred years later, plans were made for a centennial celebration. Senior Warden Danforth Loring, Sr., sent special invitations to all former Deans of Trinity and their wives. Three of them came; the Rt. Rev. & Mrs. A. Donald Davies, the Rev. & Mrs. Arthur C. Barnhart and the Rev. & Mrs. Robert G. Hewitt. The Rt. Rev. Chilton Powell, the only other living former dean, with his wife, was in Europe at the time, so was unable to be present.

On Saturday June 7th, a reception in honor of the former deans and their wives, of retired Bishop Rt. Rev. Russell T. Rauscher and his wife, and the present Bishop, the Rt. Rev James D. Warner and his wife, was held at the home of the Very Rev. and Mrs. John J. Fricke II. This was followed by a parish dinner held at the Hilton Hotel.

On Sunday June 8th, after the eleven o'clock service, a reception was held in the parish house. A time capsule was prepared under the chairmanship of George "Woody" Thelin, and buried in the garden to be opened in the year 2080. The capsule contains a varied assortment of items, among which are a prayer book autographed by parishioners, a 1978-79 list of church members, church financial statements and parish reports. There are a number of black and white photographs, color slides, a television taped interview with Dean Fricke and a tape recording of the junior-senior church school groups. To show the children of one hundred years from now what those of today were interested in, many of the children brought their favorite objects. They placed in the capsule such items as letters, musical scores, a ceramic cat, a Boy Scout neckerchief slide, two robots, a metal car, a silver & copper bracelet, a Pinewood Derby racer, three pennies and one dime.



The Rev. Dr. George W. Barger, Assistant from 1980; The Very Rev. John J. Fricke II, Dean from 1970; The Rev. Kenneth J. Finger, Assistant from 1981 (Tom Jeffery)

The celebration, which was under the chairmanship of Mrs. Maynard A. Andersen, was proclaimed a great success.

Helping Dean Fricke with his work have been his able assistants, the Rev. Kenneth J. Finger, the Rev. Canon William P. Reid, and the Rev. Dr. George W. Barger.

In 1972, when Bishop Rauscher retired, he was succeeded by Rt. Rev. Robert Patrick Varley. Bishop Varley resigned in 1976, and on November 30th of that year, the Rt. Rev. James Daniel Warner became the eighth Bishop of Nebraska. Bishop Warner has cooperated in helping to keep Trinity as a vigorous church dedicated to serve the Lord.

The history of Trinity Cathedral has been a long, useful, and interesting one. There were times when Trinity had its problems, but it has also had its successes.

At times there have been differences of opinions among members of the congregation. Once in a while, there have been differences between some members of the congregation and a member of the clergy. But much more often, there has been a strong sense of teamwork where all have pulled together. In almost every case where differences of opinion have occurred, the records would indicate that there was complete sincerity by all people to endeavor to improve the welfare of Trinity Cathedral so that the Church could grow in its efforts to bring the principles of Christ into the life of the Church and the community. Trinity history shows that its clergy and communicants have had a marked influence on the growing city of Omaha.

In 1972, when the drive was started to raise \$150,000 to restore and renew the cathedral building, a folder was published. Kenneth Fielding, chairman, wrote the preface, and it well summarized the story of the Cathedral. It read:

Legacy for the Future

"Ninety-one years have passed since Bishop Robert H. Clarkson turned the first shovel of earth to begin the building of Trinity Cathedral, Omaha. And during these

many years since, our church has echoed the prayers of countless worshippers. Some were the famed in our community; others the forgotten. But to each the Cathedral offered a strength – a reference point for living.

“Our Church has a beautiful history full of growth and vigor. It has reflected the life around it, but has remained true in character and integrity though the land has known war, depression, and drought.

“The structure is solid and maturity has brought it grace. It’s our legacy, steeped in history, a foundation for the life of our parish.

“This then is our bounden duty — to shepherd our legacy from the past — to make it live and grow in the present — so that those who follow may find strength in the future.”

The 13th Dean of Trinity Cathedral, the Very Rev. John J. Fricke II, has penned these thoughts:

“In 1956, the Cathedral family celebrated its 100th year of ministry to Omaha. In 1980 a century has elapsed since the cornerstone was laid on our grand old Cathedral building. Looking back over this period, we can see not only the history of this Cathedral Parish, but the history of an infant community that has now become a dynamic catalyst for mid-America. When our Cathedral building was erected, it stood on the western fringe of the city. Today, however, we are no longer on the fringe of the city, but rather we find ourselves in the heart of the city and in the core of an active Diocese.



The Rev. Canon William P. Reid
and The Very Rev. John J. Fricke
II. (Tom Jeffery)

“Our Cathedral has stood as a symbol of the stability of Christ’s church in the midst of an everchanging world. As the city of Omaha grew and as the homes along Capitol Avenue and Dodge Street gave way to the business community, the work of the Parish imperceptibly changed. We are, of course, still a vital Parish family, but our mission is not just to our own parishioners, not only to Episcopalians, but to the community at large.

“Preaching the Gospel is important, but the basic function of the Parish family is worship. From its very beginning, Trinity has made worship central in its life. The ideal which we have attempted to uphold from the beginning is to worship the Lord God with dignity, reverence, and beauty. Surely this must be one of the most important aspects of our future life.

“Trinity Cathedral has consistently regarded itself as the mother church of Omaha, with a duty toward its children. Parish after parish in this community, the Diocese, and the western United States have been given their start and aided in their growth in and through this mother church.

“At one time, Trinity was considered a “carriage trade” Parish — a wealthy church—but this is not true today. Unfortunately, but true, some of our founding fathers did not foresee or plan for our present situation and times. For example, while many churches of our age and location planned for this period through investments and endowments, ours did not. Because of this, we have found it necessary to carry out our extensive work and ministry almost entirely through the gifts and offerings of our worshipping congregation. I am pleased that our present staff and vestry have worked diligently to insure the future existence of this Church and congregation through prudent planning and investments.

“As a Parish family, we can rejoice in our rich and bountiful heritage, and we can look forward to the future with great expectations. My tenure as Dean of the Cathedral and Rector of this Parish has been both rewarding and meaningful, and I joyfully look forward to the challenge of the future and the exercise of my ministry among such beautiful people of God.”



APPENDIX I

The Memorial Windows

The stained-glass windows of Trinity Cathedral are objects of great beauty. Thanks to the enterprise of Bishop Clarkson in seeking donors, all windows were contributed and installed when the new cathedral building was consecrated. They are fine examples of the glass workers' art of the period. They vary in size from the small clerestory windows to the three large windows on the north, south and west sides of the nave. Many people and churches are remembered in these windows. Each window has its own story to tell.

CLERESTORY WINDOWS

There are thirty clerestory windows, sixteen on the south side and fourteen on the north side. They represent churches and institutions that were in operation at the time the Cathedral was constructed.

South side

- 1) *Church of the Good Shepherd, Kearney* This church no longer exists. The present church in Kearney is St. Luke's Church.
- 2) *Church of the Ascension, Oakland* This church no longer exists.
- 3) *Holy Trinity Church, Schuyler*
- 4) *Christ Church, Beatrice*
- 5) *St. John's Church, Harvard*
- 6) *Nebraska College* Bishop Clarkson started Talbot Hall, a boys school in 1867. It was located in Nebraska City. During the summer of 1868 the school was incorporated into a college, and named Nebraska College & Divinity School. Because of financial difficulties, the school was closed in April 1885.
- 7) *St. Mary's Church, Blair*
- 8) *Brownell Hall*
- 9) *St. Mary's Church, Hastings*
- 10) *Trinity Memorial Church, Crete*
- 11) *St. Stephen's Church, Ashland*
- 12) *Holy Trinity Church, Lincoln*
- 13) *St. Luke's Church, Plattsmouth*
- 14) *St. Mary's Church, Nebraska City*
- 15) *Christ Church, Brownell* There is no Christ Church at Brownell. In fact there is no Brownell, Nebraska. In 1880 and 1881, there was a Christ Church located in Brownville. The word "Brownell" is no doubt an error. The window should have read "Brownville." The church is no longer in existence.
- 16) *Holy Trinity Church, Bellevue* This church no longer exists. The present church in Bellevue is named Church of Holy Spirit.

North side

- 17) *Church of the Incarnation, Decatur* This church no longer exists.
- 18) *St. John's Church, Nemaha City* This church no longer exists.
- 19) *St. James' Church, Fremont*
- 20) *Grace Church, Columbus*
- 21) *St. Mark's Church, Omaha*

- 22) *St. Barnabas' Church, Omaha*
- 23) *Church of our Saviour, North Platte*
- 24) *St. Peter's Church, Plum Creek* (present day Lexington) This church no longer exists.
- 25) *St. Thomas' Church, Falls City*
- 26) *St. Augustine's Church, Nebraska City* This church no longer exists.
- 27) *St. Stephen's Church, Grand Island*
- 28) *St. Stephen's Church, Silver Creek* This church no longer exists.
- 29) *St. Paul's Church, Clarksville* This church no longer exists.
- 30) *Christ Church, Central City*

Nineteen of the thirty listed churches are still operating. Two others have been replaced by new churches.

TRANSEPT WINDOWS & THE LARGE WEST END WINDOW

These three large windows were given in honor of three great missionary bishops.

West Window

The window at the west end of the Cathedral was given by children of the Cathedral and its missions in honor of our own great western missionary bishop, Jackson Kemper. Bishop Kemper was the first missionary bishop of the American Episcopal Church. In 1838 he was placed in charge of all areas where there was no organized church structure. He conducted his first services in our area on Sunday, July 13, 1856. As new dioceses were organized out of his vast missionary jurisdiction, the size of his missionary area gradually decreased until finally he had jurisdiction over only Wisconsin, of which he was the first diocesan bishop.

South Window

The south window is in memory of John Coleridge Patteson. He was the Bishop of Melanesia at a time when both the Dutch and the English were heavily involved in the slave trade. Two types, snatch-snatch (slave traders) and kill-kill (hunters who sold the natives to cannibals and were paid in gold and tortoise shell) raided the natives of these Pacific islands.

Bishop Patteson spent most of his life trying to have the traders outlawed, but neither the English Parliament nor the Dutch throne would bother themselves with this far away problem. As a result, the bishop had great difficulty in carrying the message of the Gospel to people who at any moment were in danger of being kidnapped and pressed into servitude — or worse. In spite of the situation, Bishop Patteson was a great friend of the people and enjoyed the respect of all the chieftains.

On September 21, 1871, he and two of his chaplains sailed into the Bay of Unkapu to make their visitation for confirmation. A large reef in the bay necessitated their going to shore in a longboat. Because of the extra weight of gifts which Bishop Patteson had for the people, he asked his chaplains to remain behind until he sent some rowers out for them. After about two hours the chaplains saw the longboat shoot out over the reef. There seemed to be no one in it, but upon investigating, they saw the bishop lying on the bottom, dead.

Later investigation proved that three days prior to the bishop's visit, a press gang had kidnapped five of the finest young men from the island. Five "avengers" had elected to make retribution on the white man. Bishop Patteson's body had been wounded in five places and his hands tied together with palm fiber, a palm branch was laid over his shoulder and he had been stripped of his clothing and wrapped in a white shroud.

In 1884 Bishop George Augustus Selwyn, who succeeded Patteson, held a memorial service at Unkapu where a memorial stone was erected by the relatives of the five men who had killed Bishop Patteson. The men, themselves, had been put to death by their chieftain in the same manner in which they had slain the bishop.

Bishop Patteson's death quickly brought about changes in the laws of England and Holland and both countries within the year outlawed slave hunters under penalty of death.

This window was given by the Clarkson family.

North Window

The large window in the north wall is in memory of Bishop George Augustus Selwyn, the man who succeeded Bishop Patteson and became Bishop of New Zealand.

This window was given by members of the Clarkson family.

NAVE WINDOWS

West side

Angels Heads

In memory of Jennie & Annie. Given by James & Annie.

Prospect Hill Cemetery lists the following burials:

Anna M. Boyd 4 yrs old 6/11/1872 James M. Boyd

Jennie Boyd 11 months 12/13/1872 James M. Boyd

James Boyd was born in County Tyrone, Ireland, on September 9, 1834, and came to America with his parents in June 1844. He came to Omaha in 1856. On August 22, 1858, he married Anna M. Henry, a native of New York who had just recently arrived in Omaha with her parents. They had five children, the two named on the window dying in infancy.

In 1858, James Boyd and his brother, John, built the first courthouse in Omaha, located on the northeast corner of 16th & Farnam Streets. He made money in overland freighting and in grading work for the Union Pacific Railroad. He pioneered the packing business in Omaha. He was a patron of the arts and built Boyd's Opera House on the northeast corner of 15th & Farnam. In 1881 he was elected mayor of Omaha, and in 1890 was elected governor of the state.

South side

Window over the door leading to the Parish House

In memory of Mahlon D. Ogden Born July 16, 1811

This is one of the three windows which are memorials to a sister and two brothers of the Ogden family, friends of the Clarkson family. It should be noted that Mrs. Mahlon Ogden of Chicago gave considerable money in the 1880's to the Child's Home and Hospital, the forerunner of Clarkson Hospital which was located adjacent to Trinity Cathedral.

Good Samaritan

In memory of William B. Ogden Born June 15, 1805

Died August 3, 1877

This is the second Ogden window. William B. Ogden was the first president of the Union Pacific Railroad during its organizational period. A bill was passed by congress on July 1, 1862, creating the Union Pacific Railroad Company. William Ogden of Chicago, was one of the men appointed on the corporate body for its formation. At its first meeting, held in Chicago in September 1862, Ogden was elected president. At the final organization meeting, held a year later in New York, John A. Dix was elected president and William Ogden remained on the board.

Good Shepherd

In memory of Frances Ogden Sheldon

This is the third Ogden window. Frances was a sister of William and Mahlon. All three windows are reported to be Tiffany windows.

Tree and Vine

In memory of Caroline, wife of J. Sterling Morton, mother of Joy, Paul, Mark and Carl

Given by J. Sterling Morton

Caroline's maiden name was Caroline Joy French. She was born in Detroit. She was married to J. Sterling Morton on October 30, 1854. The two of them had known each other since early school days. They left Detroit for Nebraska on the day of their marriage, arriving at Bellevue early in November. A few weeks later, they moved to Nebraska City where Mr. Morton purchased five town shares and seventy lots. He became Secretary of Nebraska Territory in 1858. He was the originator of "Arbor Day." Arbor Lodge in Nebraska City was their home. Mrs. Morton died June 29, 1881.

North side

Christ and Child

In memory of Bessie McNamara Died February 1, 1880

Given by Mrs. S.D. Barkalow

Mrs. Barkalow, who gave this window, was the wife of Sidney Denise Barkalow, one of the sons of B.B. Barkalow, who is mentioned in connection with the St. John window located in the apse. Sidney Barkalow, born November 23, 1844, in Ohio, came with his parents to Omaha when he was 12 years old. In 1865, in partnership with his brother Derrick, he entered a contract with the Union Pacific Railroad Company for the sale of newspapers, periodicals, candy, books, and other articles on the trains of that line. The firm was known as Barkalow Brothers. S.D. Barkalow served on the Trinity vestry for 30 years.

On February 19, 1879, he married Miss Caroline Lawrence McNamara. She was the daughter of Rev. and Mrs. John McNamara, a pioneer missionary priest of the Episcopal Church in Missouri, Kansas, Illinois, Wisconsin and Nebraska, and, at one time, was president of the Nebraska College & Divinity School at Nebraska City. It is possible that this window was given in memory of Mrs. Barkalow's mother.

Coat of Arms - Child's Head

In memory of Thomas T. Thornburgh and George W. Thornburgh

Given by the family

On December 26, 1870, Lt. Thomas Thornburgh was married to Miss Lida Clarke at Trinity Church. He had been a member of this church during his tour of military duty at Fort Omaha. His wife Lida and her parents, Col. and Mrs. Robert Clarke of Fort Omaha, were also members.

In 1878, Thornburgh, now a major, was transferred to Wyoming to take command of Fort Fred Steele. The following year, 1879, was a fateful one for the family. It started off with tragedy when little George Washington Thornburgh died at Fort Steele on March 5th. The family had not recovered from their grief when trouble began to flare at White River Indian Agency in western Colorado. Indian Agent Nathan C. Meeker, at this agency, was putting the pressure on the Northern Ute Indians to settle down and start farming. When Meeker finally plowed up the grassy field used by the Indians to pasture their hunting herds, the Indians rebelled.

Major Thornburgh rode south from Fort Steele to crush the uprising. At Milk Creek, near present-day Craig, Colorado, on September 29, 1879, the Ute Indians under their chief, Captain Jack, ambushed the troops. Major Thornburgh was killed almost immediately. The troops were finally rescued and Major Thornburgh's body was packed in mud and returned to Omaha for burial.

Dove & Lilies

In memory of John King Morton & Richard Drum Morton

Died Easter 1879. Children of Ida & Alfred Morton, U.S. A.

Prospect Hill Cemetery burial records show:

Richard Drum Morton 2 yrs 11 mo 4/1/1879 Alfred Morton

John King Morton 7 yrs 3 mo 4/15/1879 Alfred Morton

Alfred Morton, a native of Maine, entered the United States Army from California in 1861 with a volunteer regiment. On March 1866, he joined the United States Army as a second lieutenant. He was regimental quartermaster from June 1866 to March 20, 1879. He was promoted to Captain on March 20, 1879, apparently just before the death of his two children. He retired from the army on January 16, 1898.

CHANCEL WINDOWS

South side (near the organ pipes)

Pelican, Cross & Scriptures

In memory of Rev. Henry John Windsor of Diocese of Maryland

Given by Susanah Windsor, wife

No information has been found about the Windsors.

North side (near the organ)

Lilies

In memory of Michael Cooke Clarkson, 1871, & Louisa Clarkson, 1875

Given by their children

Michael & Louisa Clarkson were the parents of Bishop Clarkson.

Lambs & Cross

In memory of Lester Hastings, Wilder Hastings & Annie Lester Smith

No information has been found about this family.

Angel & Two Children

In memory of Clarke Richardson, born 11/21/1869, died 12/26/1869; and Bertha Richardson, born 1/23/1867, died 3/16/1877

Prospect Hill Cemetery burial records show:

Clarke Richardson 1 month 7 days 12/27/1869 Lyman Richardson

Bertha Richardson 10 yrs 1 mo 19 dys 3/18/1877 Lyman Richardson

Lyman Richardson was born in Pontiac, Michigan, on June 6, 1834. After graduating from the University of Michigan, he came to Omaha in 1855. He, along with Dr. Miller, constructed the Herndon House, Omaha's first large hotel. In September 1860, he married Virginia Harrison Clarke of Omaha. They had four children. In 1868, Lyman Richardson became associated with the *Herald* newspaper.

APSE WINDOWS

Center window

Christ

In memory of Anna Caldwell, April 10, 1873; and Joseph Caldwell, July 9, 1879

Given by Mr. & Mrs. S.S. Caldwell, their parents

Smith Samuel Caldwell was born in 1834 in Marion, New York. He came to Omaha in 1859 and entered the banking business with Barrows, Millard & Company, which later became the United States National Bank. In April 1863, he married Henrietta M. Bush.

Mr. Caldwell was one of the mainstays of the Academy of Music, Omaha's finest theater until the opening of Boyd's Opera House in 1881. He was a railroad builder, being president of the Omaha & Southwestern Railway which went from Omaha to Lincoln, and later became a part of the Burlington Railroad. He was elected mayor of Omaha in 1871.

South windows

St. James Major

Given by children baptized by Bishop Clarkson in St. James' Church, Chicago

Bishop Clarkson was the rector of St. James' Church, Chicago, when he was elected Bishop of Nebraska.

St. Andrew

In memory of Jane Estella Peabody, died November 30, 1882

Prospect Hill Cemetery burial records show:

Jane E. Peabody 41 yrs 12/2/1881 Dr. James H. Peabody

The Omaha *Evening Bee* reported: "Miss Jennie Estella Peabody, sister of Dr. James H. Peabody, died at the residence of her brother at 11:30 last night, after an illness of several weeks. The deceased was a prominent member of Trinity church, and was beloved by all who knew her. Her death will leave a vacant chair in a sorrowing household and cause grief in a wide circle of friends."

Miss Peabody's brother, Dr. James Peabody, practiced medicine in Washington D.C. until 1862, when he joined the United States Army. In July 1864, he was sent to Omaha as medical director of the Military District of the Platte. After leaving the army, he remained in Omaha and continued his medical practice.

The date of Miss Peabody's death, as shown on the window, is wrong. The date should read November 30, 1881.

St. Paul

Given by the Sunday School of St. Paul's Church, Brainerd

Dean Millspaugh was the rector of St. Paul's Church, Brainerd, Minnesota, when he was elected dean of Trinity Cathedral. The Sunday School there honored him in this way.

As an early missionary of the Church, but not an original apostle, St. Paul is remembered here in place of Judas Iscariot.

St. Philip

In memory of John Henry Hobart

The Rev. Dr. John Henry Hobart was one of the rectors on the staff of Trinity Parish, New York City.

In a biographical sketch of Bishop David Jackson Kemper, it states that upon his graduation from Columbia College, Bishop Kemper began to study theology under Bishop Moore, the Rev. Dr. John Henry Hobart and other clergy at Trinity Parish in New York. Perhaps Trinity Parish in New York gave this window to the namesake cathedral church in Omaha in memory of this member its clergy and in honor of Bishop Kemper.

St. Matthew

In memory of Mary Sophronia Chase

The 1870 census lists Mary S. Chase, age 42, as the wife of Champion Chase.

Champion Chase came to Omaha in 1866 and opened a law office. In 1867 he was the State Attorney General. In 1869 he was elected one of the regents of the State University. In 1874 he was elected mayor of Omaha and served three terms.

St. James Minor

In memory of Mary Zada Poppleton, died November 17, 1862

Prospect Hill Cemetery burial records show:

Mary Zada Poppleton 3 yrs 7 ms November 17, 1862

Mary Zada Poppleton was the daughter of Andrew Jackson Poppleton and Caroline Sears Poppleton. She was the second of four children.

Mr. Poppleton was Omaha's second mayor, and at one time, speaker of the Nebraska House of Representatives. He was attorney for the Union Pacific Railroad from 1863 until 1888. Mr. Poppleton, in conjunction with John L. Webster, successfully defended the Ponca Indian STANDING BEAR in the famous case in which an Indian was proven to be a person in the eyes of the law.

North windows

St. John

In memory of Anna D. Barkalow, died August 4, 1872

Given by her mother

Anna Denise Barkalow, daughter of Mr. & Mrs. B.B. Barkalow, died when she was 22 years old.

Benjamin B. Barkalow came to Omaha in 1856. He remained for two years then returned back east. In the 1860's he returned and made Omaha his permanent home. On June 19, 1842 he married Margaret Denise at Carlisle, Ohio. Anna was their fourth child. Mr. Barkalow was in the banking business and real estate. He died in September 1864. His widow died November 6, 1898.

St. Peter

In memory of James Lloyd Breck, the Great Missionary

Given by Children of Cathedral of Our Savior, Faribault, Minnesota

This window like that of St. Paul, was given by children from a Minnesota church. It is interesting to note that on May 25, 1880, the cornerstone of this Cathedral was laid with appropriate ceremonies and six bishops of the Church were here. Bishop Clarkson laid the cornerstone, after which Bishop Whipple of Minnesota preached. Perhaps the Minnesota tie-in was due to Dean Millspaugh, who came to Trinity Cathedral from Minnesota.

St. Thomas

In memory of Caroline A. Dickey

Given by her children

Caroline A. Dickey, whose maiden name was Caroline A. Honey, was the wife of J.J. Dickey. She died March 12, 1880. The Dickeys had three children: William Lyle, Lizzy Belle and Arthur M.

Mr. Dickey was superintendant of the telegraph department of the Union Pacific Railroad, and also of Western Union Telegraph Company. He was one of the organizers of the American District Telegraph Company.

St. Bartholomew

In memory of Mrs. Mellona Moulton Butterfield, born 1807, died 1854

Given by her children

The Butterfield name is a familiar one in Episcopal church history in Nebraska and in Brownell Hall history. One of the children, Miss Elizabeth Butterfield, "an experienced teacher from Racine, Wisconsin," was appointed principal of Brownell Hall in 1869. She served with distinction until 1871 when she married James M. Woolworth, the first Chancellor of the Diocese, and a strong pillar of support of Trinity Cathedral.

Another one of the children was Miss Fanny Butterfield who was also a school teacher in Omaha. In 1879 she was one of the ladies who set up an art gallery and exhibition at Trinity.

Possibly another of the children was Miss Emily Butterfield. She was organist at Trinity Cathedral in 1872-73.

St. Simon

In memory of Isabella Paterson, February 26, 1876

In token of the affectionate reverence of the teachers

Isabella Paterson was the wife of the Rev. James Paterson. The Rev. Mr. Paterson was a senior canon of Trinity Cathedral, and later of St. Mark's Church, Omaha. He graduated in Theology at the Nebraska College & Divinity School, Nebraska City in 1869, and was ordained a priest on January 15, 1871. He was secretary & chaplain of Brownell Hall from 1871 to 1875. He

also served as editor of the diocesan newspaper, *The Church Guardian*.

Isabella Paterson was matron at Brownell Hall for several years. The burial records of Prospect Hill Cemetery indicate that she was 40 years old when she died.

St. Thaddeus

In memory of Alvi Tabor Twing, November 11, 1882

The Great Missionary Advocate

In Bishop Clarkson's address to the 16 Annual Diocesan Council in 1883, he reported the death of Rev. Dr. Twing, the "great missionary advocate and a great church leader." He reported, "Since the death of Bishop Hobart, no single man has died in the American Church whose departure has been more deeply felt. To him more than any other one man is the Church indebted for the marvelous awakening that has sent twelve Missionary Bishops with their coworkers to occupy the new lands of this great country."

NORTH VESTIBULE DOOR (by baptistry)

Windows in door

In memory of Tine Daup Corey, 1876-1951

Given by Maude Corey Herbert and Ruth Corey Woodrow, her daughters

Tine D. Corey was a long-time member of Trinity Cathedral. Both the daughters, Maude and Ruth, at one time were members of Trinity choir. Ruth Corey Woodrow died in 1972. Maude Herbert, now 87 years old, is still an active member of Trinity congregation.

The windows were designed by Rambush of New York.

NORTH VESTIBULE (outside the baptistry)

Window on east side

In memory of my mother & sisters

by Lacey

Jesse Lacey was born in Cadiz, Ohio, on July 8, 1826. He came to Omaha in 1859, and engaged in the wholesale grocery business under the name of Lacey & McCormick. Later he became a retail grocer. He married Miss Catherine T. Miser.

Window on west side

In memory of John Kellom Adams, born February 8, 1877, died September 21, 1882.

Trinity Cathedral records show that John Adams died in September 1882 at the age of six. He died from diphtheria and was buried at Prospect Hill Cemetery.

He was the son of Mr. & Mrs. William L. Adams. Mr. Adams for many years was connected with the civil engineering department of the Union Pacific Railroad. Later he was chief engineer of the Omaha Motor Railway Company, one of Omaha's early street railway companies. Mr. Adams helped estimate the construction costs of the present cathedral building.

ENTRANCE VESTIBULE

Window over west door

In memory of Edward Roddis, died February 16, 1882

by his wife Sarah & daughter Jessie

No information has been found about Edward Roddis except that in 1879 he was elected to the Omaha City Council.

Windows over north door

First window

In memory of Charles E. Reynolds, 1852-1927

Doorkeeper in the House of the Lord

Charles Reynolds was appointed by Dean Gardner in 1896 as Chief Usher at which position he served until his death. This window was installed in May 1929.

Second window

In memory of Katie & Lillie, children of Harry & Jennie Brownson

Harry Brownson was probably the H. Brownson who was listed in the 1869-1870 city directory as general freight agent for the Union Pacific Railroad. In the 1870 census it shows that the Brownsons had a son, Harry, age 13, and a daughter, Mary, age 6. Mary was baptized at Trinity Cathedral.

The Nativity Chapel

There are five memorial windows in the Nativity Chapel. They portray events immediately surrounding Our Lord's Birth. The windows are as follows:

1. South side, nearest the altar - THE ANNUNCIATION. Old Testament text (small).

“Behold, a virgin shall conceive and shall bear a son.”

(Isaiah 7:14)

New Testament text (larger).

“Thou shalt . . . bring forth a Son, and shalt call His name Jesus.”

(St. Luke 1:31)

Given in loving memory of Thede Balch Reed by her daughters, Elizabeth, Erna, and Thede

2. South side, farthest from the altar - THE PRESENTATION OF CHRIST IN THE TEMPLE, commonly called THE PURIFICATION OF SAINT MARY THE VIRGIN.

Old Testament text (small).

“He shall be lent to the Lord.”

(I Samuel 1:28)

New Testament text (larger).

“They brought Him to Jerusalem, to present Him to the Lord.”

(St. Luke 2:22)

In loving memory of Edith Patrick Standish 1887-1934, the gift of Myles and Olive Standish

3. North side, nearest the altar - THE CHRIST CHILD IN THE MANAGER, WITH SAINT MARY AND SAINT JOSEPH.

Old Testament text (small).

“For unto us a child is born, unto us a son is given.”

(Isaiah 9:6)

New testament text (larger)

“She brought forth her first-born son.”

(St. Luke 2:7)

In memory of Marion Haller Thomas, given by Frederic Wagner Thomas.

4. North side, farthest from the altar - ADORATION OF THE MAGI.

Old Testament text (small).

“My name shall be great among the Gentiles.”

(Malachi 1:11)

New Testament text (larger).

“They presented unto Him gifts: gold, and frankincense, and myrrh.”

St. Matthew (2:11)

In loving memory of George Edmund Barker, 1835-1927, and Annie Osborne Barker, 1844-1940 given by the Barker and Martin families

5. Entrance, vestibule - THE FLIGHT INTO EGYPT

Old Testament text (small).

“Then would I fly away and be at rest.”

(Psalm 55:6)

New Testament text (larger).

“Arise, and take the young child and his mother, and flee into Egypt.”

(St. Matthew 2:13)

In loving memory of Virginia Raymond Cornish, 1827-1903 given by Anna Cornish Metcalf,
1853-1945.



APPENDIX II

The consecration of the fine new Trinity Cathedral did not go unnoticed at the time. A newspaper account in the *Omaha Herald* is repeated here exactly as published Thursday, November 15, 1883. The completion of such a handsome, substantial structure was undoubtedly a significant event in a frontier community that had been founded less than thirty years before.

TRINITY

The Cathedral and Its Consecration This Morning.

A Description of the Stately Sanctuary
and Its Rich Adornments and Fur-
nishing - Memorials of Loved
Ones Set in Chancel and
Wall - The Order of
Services.

The cornerstone of the cathedral was laid on the 26th day of May, 1880, by Bishop Clarkson, in the presence of a number of other bishops, a large collection of the clergy, the municipal authorities and a large concourse of citizens. The work of construction has gone forward according as the means were in hand until the present time.



Three year old Trinity Cathedral on a quiet summer day in 1886 at 18th Street and Capitol Avenue. (*Trinity Archives*)



Pulpit sculpture (Janda)

The church, of blue limestone from Illinois, is of Gothic architecture of the English pointed style. It has a tower at the northwest corner, not yet completed. The original design provided a spire, but in consequence of the severity of our winds it has been proposed to finish the tower with what is known in architecture as a crown imperial, or in some other effective form. The original design provided a spire surmounted with an illuminated cross two hundred feet from the ground. The building is cruciform, with nave, aisles, transepts, choir and a clerestory. The east end is apsidal and is pierced with thirteen high, slender windows. The proportions are so perfect as to present a very imposing and effective facade on Capitol Avenue and also from the northeast. In consequence of the elevation of the ground on the south, the view from that direction is rather mean.

The beauty of the church is within. The tower porch is paved with tile laid in an exquisite pattern. The walls are at present very simply tinted, but there are no other decorations. The outside doors, presented by St. Andrew's Church, Rye Beach, New Hampshire, are of massive oak which swing both ways, hung with large hinges, which stretch across the whole door. Over them are to be very beautiful stained glass windows set in rich tracery. In consequence of the failure of the contractor for the tracery in Chicago, they are not yet in place. In the tower entrance is a very fine alms chest for offerings to the child's hospital. The openings from the tower into the church are two and are covered with rich, heavy draperies of a golden olive color. The first impression on entering the church is one of great satisfaction. The perfect harmony of every part and every detail is most pleasing. Nothing is out of place—nothing is wanting to

completeness and nothing is greatly of excess or inferior to all else. The exquisite grace of the lines carrying the eye up from the floor to the roof and from the west end to the altar unbroken by any obstruction, greatly heighten and enlarge the effect of the structure.

The feature which first arrests the eye is the choir rail, pulpit and font. These are about two-thirds of the distance to the east end. The choir rail is massive and enriched by bold carving. Like all the furniture and fittings it is of white oak, quarter-sawed, colored like old English oak, and carved in natural foliage. The choir is reached by four steps. The opening of the rail is ten feet and the rail on each side terminates in very handsome posts, also deeply carved. The rail on the north side is also broken by the pulpit, entrance into which is from the choir. The pulpit is the shape of a wine glass—the stem standing on the floor of the nave. It has five panels, each with a canopy in tabernacle work; and in the niches are statues—the centre being of our Lord in the act of teaching, the others of the four Evangelists. There is nothing anywhere surpassing these figures in grace, exquisiteness, dignity of form and expression. The pulpit is supplied with a brass book-rest. The rail and the pulpit are the gift of Mr. and Mrs. Kountze in memory of their two children. On the south side of the steps into the choir is the font. This is of marble. The base is gray from which springs a dark octagon column around which are eight small columns, the capitals of which are beautifully cut in natural foliage, each differing from the others. The bowl is pure white Italian statuary marble in octagon form, each face being richly carved with an emblem. It is the gift of Mrs. Fred Davis in memory of her two little boys.

Within the rail on the south of the opening stands the brass lectern, which, together with the candelabra in the chancel, were presented by cousins of the Bishop who live at Potsdam in New York.

The litany desk which stands at the foot of the steps on the floor of the nave is a gem, presented by the clergy of Dakota in loving remembrance of Bishop Clarkson's missionary episcopate in that jurisdiction.

The choir seats are dignified and appropriate. They are arranged on each side of the passage to the altar and face inward. They are set up by Mrs. Bean in memory of her late husband, who at his death was a member of the vestry.

On the north side of the chancel is the Bishop's throne. This is a grand structure.

Rising above the seat to a height of fourteen feet is a canopy in three gables of open work. In the front gable is set a mitre, in that facing the nave the arms of the Bishop, and in that facing the altar the arms of Canterbury, from which see all others of the Anglican communion have proceeded.

Beyond the throne are four canon's stalls. The throne and attached stalls are given by Mrs. Woolworth in memory of her son, who bore the name of the Bishop.

On the opposite or south side is the dean's stall, which is like the throne, the gable in front bearing the arms of the cathedral chapter, that facing the nave the arms of the dean, and that facing the altar the arms of the chancellor of the diocese.

There are also four canon's stalls on the altar side of the dean's stall. All are the gift of Mr. C.P. and Jeanie Woolworth in memory of three little sisters. The altar rail of brass is presented by Miss Horbach, now Mrs. Capt. Bourke, as a thanks offering for a recovery from illness.

The credence was presented by Mrs. Webster Snyder for her little girl who was buried in New York. It is a bracket supporting a table three feet long, the corners being cut off so as to present five faces. Towards the altar the table is extended and forms a piscina for the washing of the holy vessels. Over the credence rises a canopy of open work with five faces—rising in the most graceful proportions to a height of fourteen feet from the floor and surmounted by a jeweled star.

The altar is seven and a half feet long. Around the top is curved a wreath of wheat, grapevine with fruit and passion flowers, each end is finished in a deep panel and the front is divided into three panels. These panels are filled with bronze reliefs modeled by Sibell, a sculptor of New York. These reliefs are two inches and over deep and twenty-two inches square. The subject of the north end is the Annunciation in which the virgin is kneeling and turned partially around, while back of her is the angel bearing the Fleur-de-lis, and announcing her coming glory. In the extreme upper part is the dove in the midst of a cloud of angels, and from which the light streams upon the maiden. The background is two windows—that back of the virgin has the draperies hanging down; that back of the angel has them drawn apart. The whole forms a most pathetic picture. The next tablet, which is in front, is Gethsemane. Jesus is kneeling on the mount. At the foot of the mountain are the three sleeping disciples, and in the sky is the angel coming to comfort the stricken One. The whole is most expressive. The posture of the Sufferer is that of agonized supplication and His face is full of intense distress, while in contrast are the disciples relaxed and borne down with sleep. The centre panel is the crucifixion. It presents our Lord after His death. His face, instead of the usual expression of agony, has the peaceful and sweet expression of one whose spirit has just gone to Paradise. The figure has all the muscles drawn, as in a body suspended on the cross, and answers all anatomical demands. At the foot of the cross on one side is the Roman soldier, whose countenance is cast down with wondering sorrow. Mary Magdalen is kneeling as catching in a napkin the sacred blood flowing from the feet, while John and the mother stand on the other side—their posture and expression of their faces giving an idea of their distress. The next tablet is the appearance of the risen Lord to Mary in the garden, with the tomb on one side, and the angel sitting by it. The figures of the Saviour and the Woman are caught just at the moment when she, recognizing His voice, says, "Master," and he gently repels her by saying, "Touch me not." The bronze in the south end of the altar is the Ascension. The apostles, each in his expression or posture easily distinguishable, and the Holy Mother are represented, as the Lord, somewhat above them, looks compassionately down upon them, while above the cloud and the heavenly hosts are ready to receive Him.

These bronzes are originals, modeled by the aid of other works of art, but none of which the sculptor followed, and they cannot be reproduced without the consent of the owner. The clays were seen in New York by most competent critics, who pronounced them unsurpassed in this country, while some of our citizens who have traveled abroad say that they never saw anything finer. Above and beside the altar is the reredos. The part above the altar and the retabel is divided into five panels, deeply recessed and richly carved. The center is very high. The canopy, besides the other work, bears a most lovely angel in the upper part, and is surmounted by a cross at the height of sixteen feet from the altar floor. On each side of the altar the reredos is of three arches which are open so that walls beyond are visible. The columns of the reredos are black, the capitals are exquisitely carved and it is enriched with pinnacles and finials in elaborate carvings. All this work was erected by Mr. Woolworth in memory of his wife, who died here sixteen years ago.

At each end of the altar stands a large candelabra. The altar is beautifully decorated with a superb gilded cross in the centre panel of the reredos, while the other panels have very handsome vases. These are the gifts of Mrs. Jerome of New York, and Miss Drummond of Chicago. On this occasion the new alms basin will be used for the first time. It is a massive silver and richly gilt basin presented by the Misses Clarkson, of Potsdam. The communion service of silver was the gift some years ago of the bishop's aunt, the late Miss Clarkson of New York.

The organ stands in a chamber on the south end of the choir. The books for the chancel, including the service book for the litany desk and the Bible for the lectern, are very elegant and



Chancel from Nave about 1950 (*Robert W. Mullin*)

are from Mrs. Turner, of Chicago.

The glass of the cathedral forms a very noticeable feature. The thirteen chancel windows are all very fine. They are filled with full figures of our Lord and twelve apostles. They are memorials—the center one of our Lord for Mrs. Caldwell's two children; the St. John for Anna Barkalow; St. Phillip for Mrs. Dickey*; St. Matthew for Mrs. Chase; St. Bartholomew for the mother of the Misses Butterfield; St. Simon for Mrs. Paterson; St. Thaddeus for the Rev. Dr. Twing; St. James from the children baptised by Bishop Clarkson at St. James Church, Chicago; St. Paul from the children of the Church at Brainard, Minn.; St. Peter for Dr. Brick; St. Thomas for Bishop Hobart*; St. Andrew for Miss Peabody; St. James the Less for Mrs. Poppleton's little girl.

The large window in the north transept is in memory of Bishop Selwin, the first bishop of New Zealand, and at his death bishop of Lichfield, England, and was presented by the family of Clarksons of Potsdam. The large window in the south transept is in memory of Bishop Patteson of one of the Melanesian Islands, and martyred thereon, and is the gift of Miss Owen, of New York. The large west window is in memory of Bishop Kemper, at his death bishop of Wisconsin, but for many years the great missionary bishop of the northwest, Nebraska being at that time within his jurisdiction.

And here we must stop to note the intense missionary character of this church. Here are three grand memorials of the three grandest missionary bishops of the nineteenth century, while in the chancel is the window of the greatest missionary advocate and organizer the church was ever blessed with; while our own bishop, whose memorial the whole edifice is, has done a work in Nebraska and Dakota which entitles him to a place in the same company.

The windows in the aisles are of Mrs. Windsor's husband, a clergyman of the church, and of Bishop Clarkson's father and mother, Mrs. Lyman Richarson's children, Colonel Thornburgh and his little boy, the child of Major Morton, of the army, the wife of J. Sterling Morton and the three exquisite windows which should be called "the three sisters" of William B. Ogden, Mallon D. Ogden and Mrs. Sheldon their sister. The transoms of the tower are of Mr. Stein, Mr. Roddin and Col. Browson's children, and the windows in the north porch are for the mother and sisters of Mrs. Lacy and the beautiful boy of Wm. L. Adams. Two are temporary, but soon one will be filled to the memory of Mrs. Boyd's little girl and the other to the memory of the children of Mrs. H.K. Smith. The clerestory windows are the gifts of the parishes and schools of the diocese. These memorials, more than fifty in number, will certainly make this cathedral a very sacred place to those who have consecrated it by these beautiful gifts "in memoriam" of loved ones now in Paradise. It is expected that another season the tower will be completed and hung with a chime of bells in memory of Mr. William B. Ogden and Mrs. Sheldon, who were the life long and devoted friends of Bishop Clarkson.

The architect was H.G. Harrison, of New York, who designed all of the furniture. The very effective decorations were by A. Crossman, of Chicago.

The chapter house is a thing of the future.

*The St. Phillips window is for Bishop Hobart, the St. Thomas window is for Mrs. Dickey.





Charles W. Martin (*William J. Plith*)

The Author

CHARLES W. MARTIN is a life-long resident of Omaha who is an active leader in church and community affairs. Descended from the earliest pioneers who settled in the City of Omaha, he attended Columbian Grade School and Central High School, going on to the University of Nebraska and Northwestern University.

Baptized and confirmed at Trinity Cathedral, Mr. Martin has been a member of the vestry and served as both junior and senior wardens. From 1955 to 1973 he was treasurer of the Diocese of Nebraska, and in 1967-69 he served as general chairman of CENTURY-2, a centennial fund-raising drive of the Diocese.

Now retired from business, he was formerly a partner in Martin Brothers & Company Insurance Agency and president of Barker Company. He is a director of the Conservative Savings and Loan Association, trustee of the Forest Lawn Cemetery Association, and a member of the Advisory Committee of Mid-America Council, Boy Scouts of America.

A past president of the Douglas County Historical Society and of the Nebraska State Historical Society, Mr. Martin is currently a member of the Board of Directors of the Western Heritage Society and of the Executive Board of the State Historical Society.

For many years he has been a scholar of the Oregon Trail and has edited overland diaries for publication. With his wife Mary; his hobby has been following and photographing the early trails west.

